

The Argument vpon the second Epistle of the Apostle Saint Paule to the Corinthi- ans, by Des. Erasmus of Rotterodame.



After that Saint Paule hath at the beginning of this epistle somewhat spoken of his great troubles and afflictions whiche he had suffered for Christes gospelles sake, declarynge that in al them god was his comfort, firste he sheweth the causes why he came not agayne to the Corinthians, as he had in his other epistle promy-
sed. And straight after that, bringeth agayne in fauour with þ Corinthians the haynouse fornicatour, whom he by his former epistle had commaunded to bee geuen
over to Satan, desyrtynge them louyngly to receive hym vpon hys amendment, whome they had banished for his offence. And this in maner is all that he doth in the firste and seconde chapter. Then reherseth he his greate laboure in prea-
ching the Gospell, by the waye checkyng and reþionyng other false Apostles
whiche sekyngr for theyr owne aduauncage and glorie in all tymes and places,
allured men to Moyses lawe, whiche they in such sort laboured to myngle with
the law of Christe, as though without it, there were no hope of saluacion. And therefore preferreteth he the lyght of the gospell before the shadowes of Moyses lawe, eftsones exhortyng them, not to the ceremonies of the lawe, but to be up-
ryght of conscience, and to leade a christian lyfe, shewyng in the meane season,
how without corruption he had preached Christes gospell, and what miseries
he had suffered for the gospels sake in hope of heauetly reward. And besyde this
declareth, in what poyntes christianitie specially standeth. Of all whiche mat-
ters Paule entreateth in the latter ende of the seconde chapter, and in the thirde,
the fourth, fyfth, and in the begynnyng of the syxte. For in the rest of this chap-
ter, and in the begyngynge of the nexte, he exhorteth them to knowe theyr owne
dignitie, and the holines of their profession, willyng them to abyeyne wþt all
diligence from the concepcion and victiouse life of paupers, as men with whoni
they had noþyng to do. Soþtly he mollifieth the sharpenes vþed in his for-
mer epistle, prayng theyr obedience, forþat they in all poyntes obeyed his ea-
pistle, notwithstanding the sharpe earnestnes thereof: reþoysing that the shart
heauines wherin he had castle them by his letters, had made both, that is to
wete, the Corinthians alþyn measse, ganis men are most to be when they
by bitter medicines are restored to healeþ. Fyfclye he prouoketh enyре one of
them, as well by the exaumple of the Macedonians, as by dyuers argumentes
and recordes of scriptures, to bestow according to theyr abilities, and as their
good wyll was, some thynge to warde the relife of the sayntes, that were at
Hierusalem, remembryng that he by Peter was commaunded so to doe, for þ
same purpose sending thither Titus with a companion, whiche was (as the
more parte doth suppose) Luke, whome he commendeth unto them: and thys
doth Paule in the viii. and in the ix. chapter. Siccely the false apostles, whom
in his other epistle he but priuily checked and taunted, he in this playnly & openly
H. h. t. reproueth,

The Argumente

Approueth, which with proud a higheldeste be vpon the cheneur and dignitee of apostles, bringing Paule into discerne, saiyng þ he was but a base persone, as whiche vseid shomakers crafte, and that he was rude, and vulearned: þ besyde this oftrymes wronged, and beaten. Againstiste them Paule defendeth his authoritee, declarynge that at all tymes he had an apostles power and autoritee, which yet he woulde not vse to other mens payne, as some did, but only to the comoditee of his hearers, & the glory of Christ. Then because he was compelled somewhat to boast of himself, he desirereth them first to beare with his folishnes, & then fyrt he maketh himself equal with the chf apostles, and by an vffettereth hymself before them al, & that for many causes, eyther because he mox enlarged the doctrine of þ gospel, or els because he only taught thesame freely, as which was nether by him self, nor by any of his chargeable to the Iachaians: or finally because he had for the gospels sake suffered more persecution than anye of them al, countynge such miseries and troubles as matter to glorie vpon, for þ which other thought hym more to be despised. After which of an humble & lowe mind he confesseth his rudeenes and barbarousnes in language, but yet knowlage and learnynge taketh he vpon hym, leste they myghte in hym for this finde any lacke. Finally because the false apostles among the simple people made greate crakes of fayned visionis of angels, Paule shewethe them a verye notable and a trewe vision, as who was taken vp into the thyrd heauie, and was there taught such thynges, as passed all mennes capacities: and of these thynges intreateth he, in the, x, xi, & xii, chapter. Seuenchly, leste through false apostles they myght fall agayne into theyr old vice, he saith that he purposed to se them agayn: fforsones with threaceningis warwyng them, not to be founde such in theyr ordre of lyfe, as therby he myghte be compelled, by vsyng extremitie, to be vnlike hymselfe: or els, leste, as he was compelled vehemently by letters to wryte vnto them, so myght he being present, be compelled to vse his autoritee, otherwyse than he had done in tymes past, when he myght haue lawfully done so. And this

doth Paule in the latter ende of the xii. chapter, and in the xiii. The

grecie titles declare, þ this epistle was sent from Philippos

by Titus and Lucas. But the brye arguments whiche

are found in latine booke, without any autours name,

record and testifie that it was by thesame messan-

gers sent from Troas, for of this place

Paule maketh mencion in the se-

conde chapter of this

present epistle.

The ende of the Argument.

The pharaphrase of Erasmus v- pon the second Epistle of Saint Paule to the Co- rinthyans.

C The fyfte Chapter.

Paule an Apostle of Iesu Christe by the wyll of god and brother Timothee. Unto the congregacion of god, whiche is at Corinthe wyth all the haynes whiche are in al Achaia: Grace be wyth you, and peace from god our fathur and from the Lorde Iesu Christe. the text



Paule an ambassadoure in Iesus Christes behalfe, au-
thorized by god the fathur: and Timothee, in religion my
brother, and felowe in office: bnto the christian compa-
nye, not of them onely, whiche are at Corinthe, but als
so to all the sayntes, that thoro we the whole countreye
of Achaia (whereof Corinthe is the heade citie) dooe
faythfull searuyce to Christe: Grace wyls we vnto
you, peace, and concorde, by the free gyfte of our
Lorde Iesu Christe, and God his fathur, whiche is
also fathur to vs all.

Blessed be God (the fathur of our Lorde Iesu Christe) whiche is the fathur of mercy the text
and the God of all comforthe, whiche comforthe vs in all oure tribulacion, insomuch þ
we are hable to comforthe whiche are in any maner of trouble, þ the same comfort wher-
with we our selues are comforthe of God. For as the afflictions of Christe are plenteous in
vs, even so is oure consolation plenteous by Christe.

With all good and luckye wooedes, blessed, magnified, and prayseed bee
God, the fathur of our Lorde Iesu Christe, the very fountayne and autoure
of all goodnes, no fearefull God to the righteous and godly, but one of whom
all our comforthe commeth, whiche ceaseth not to aide and comforthe vs his mes-
sangers in all suche troubles, as male any wayes befall vs, whiche he doothe
not onely for our sakes, leste we myght happily through vehement persecucion
fall from hym, but for your sakes also whiche as through oure troubles, for þ
loue ye beare to warde vs, are in greate heauinesse, so are ye for our relief, and
reasse, gladde and toyfull: and by our exaumple in hope of goddes healpe man-
fully continue in suffreyng persecucion and troubles, standyng in a sure trusse &
confidence, that as god, which as ye se, aided and strengthned vs beyngh oppres-
sed with miseries, and well nygh deade, so wyll he in your troubles healpe and
succour you, whose goodnes is suche, as wyll accordyng to oure temptacions
measure his mercifull comfort. Nor loth we suche afflictions, as we suffre and
endure, for Christes sake: and as Christe gaue exaumple, knowyng this, that þ
more greuous tormentes he suffered, the more comforthe and honoure is he in.
And the greater tormentynges we lykewyse for his glory suffered and a bode,
by his meanes so muche moxe plentiouslye hath god relieved vs, being deliuered
out of trouble, to the intent ye should lykewyse stande in hope and loke for that
whiche ye see alreadye doone in vs.

The paraphrase of Erasmus vpon the. i. Epistle

The text. Whether wee bee troubled for your consolacion and health, (or whether wee bee consoled, i.e. is for your confort and saluacion) whiche saluacion sheweth her power in that ye suffer the same afflictions, whiche we also suffer: or whether wee bee consoled for your consolacion and saluacion, our hope also is settest for you: inasmuch as we know how that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation.

Therefore whether wee bee troubled with aduersities, that doeth god to encourage you, and for vs so to be, is to your wealthe an expediente meane, that ye beeyng throughe our example strengthened, may stoutly abyde even the mooste extreme violence, that maye bee lated vpon you, whose sufferaunce albeit be paynfull, yet is it verye holsome: or els yf we be reteashed, so that the stourme of persecution be paste and alayed, even this doth god also, intending by relies vnyng vs to refreasheth yowre courages, leste ye myghte wyth sorowe and paine faynt and despayre, but rather vpon a remembraunce, how there is a chaunge from sorowe to pleasure, ye myghte likewise bee hable to suffre suche troubles as wee doore. And trewlye in greate hope are wee that ye wyll surelye dooe so, that ye maye bee also of our ioyes partakers hereafter, as ye are alreadye partakers of our afflictions: and as ye were heretofore sorwe for our afflictions, so shoulde ye nowe reioyce of our deliueraunce, synce it is meete and conueniente that frendes and louers shoulde bee in lyke condicion of paynes and pleasures.

The text. Brethren I woulde not haue you ignorant of our trouble, whiche happened vnto vs in Asia. For wee were greced oute of measure passing strengthe, so greate that we despayred even of life. Also we receaued an answere of death in our selues, that we shoulde not put our trust in our selues: but in god, whiche rased the dead to lyfe agayne, and which deliuered vs from so greate a deaþ, and doth deliuer. On whome wee trust that yet hereafter he wil deliuer by the helpe of your prayer for vs, that by the meanes of manye occasions, thankes maye bee gauen of manye on our behalfe, for the grace gauen vnto vs.

And perfectlye knowe I, ye woulde much more reioyce, yf ye throughte lyke wiste, howe vehement a blaste of persecution happened vnto vs in Asia. For there suffered wee afflictions aboue al measure, as which were more vehement than our strength was hable to beare, by reason whereof we were broughte to that poynt, that we despayred of our life, as vterly vnable to suffre so manye and such extreme troubles. Pea and of such violence was that persecucion, that not onely other despayred, howe we shoulde bee hable to indure them, but even myne owne mynde vpon distriste conceaued of my strength, had euer death presente, so that my hearie gaue me to looke for nothyng, but for my last daye. To which extremitie it pleased god we shoulde be brought, because we shoulde in our owne strength put none affiaunce, but trust to his healpe, which is comonly most wont, the to be at hand & to succour, wher al worldy aides most disapoineth vs and fayle, whiche when his pleasure is, not onely deliuereþ y oppression fro the ieadries of death, but restoreth also suche as are dead to life agayne. As for any thynge then that in me was, even than dead was I, and destroyed, from whiche death yet god than deliuered, and doth even no we stilly deliuere me, of whome also I stande in suche a confidence, that he wyll hereafter deliuere vs: specially yf ye healpe me with your praper to procure and obtayne the fauoure of god, to the intente, that as we were saued by the wilnes of many, and for the weale of many, there may diuersly by many men, for our deliueraunce, thankes be gauen to god, that it maye appeare, that this benefite of god in my deliueraunce is not onely bestowed vpon me, but vpon al suche as haue good therby.

of Saint Paul to the Corinthians. Cap. Fol. xlvi.

For oure reioycynge is this, even the testimonie of oure conscience, that in singlenes (of heart) and godly pueres, and not in fleshly wisedome, but by the grace of God, we haue had The certe-
nour conuersacion in the wold, and mooste of all to youwardes. We write none oþer thynges
vnto you, then that ye reade, and also knowe. Ye and I trusste ye shall finde vs vnto the ende, e-
uen as ye haue founde vs partely: for we are yowre reioycynge, such as ye are ouers in the daye
of the Lorde Jesu.

Hece not this, as touchyng my selfe, I haue in my owne breste, wherwyth
to comforthe me suffisentlye in the middes of my troubles: yea and to make me
reioyce and to glaze: that is to wete, my conscience, whiche is witnesse, and
priuy to this poynte, that we never laboured in the ministerie of Chistes gos-
pell, seekyng for any gaynes by auancing our selues in worldlye wisedome, as
among you some dooe, but caught it with all simplicitie and godly puritie
þoþe in all Greece, and speciallye among you, for whose sake alþeit we haue
suffered suche greate thynges, yet never loked we for, or tooke any rewarde at
your handes, leste some myght take occasion to thynke, that we for oure ad-
uaantage so muche sought vpon you. And this inuiche hane I sayed, not arro-
gantly, but as þe trueth is. Nor boast we this otherwise of our self, than ye haue
hadde exþerience of, for never founde ye vs other, than suche as we saye we are
by these letters, which ye reade, nor make we ourselfes other in wocides by
writynge, than we among you shewed oure selfes in dooynge. Yea and I trusste
more ouer, that of what sorte ye haue hytherto partely founde vs: suche shall ye
alwayes finde vs hereafter: that eche of vs maye glorie of other, if ye lyke thanks
full and apte children on your sydes in godly lyfe and Deedes, bee lyke vnto your
father & teacher, as I haue in al pointes bene vnto you goddes true messenger.
Lette them in the meane season boþe themselves never so muche among meyne,
that disdeine at me, as an outcaste, and one in afflictions, yet certaynelye, when
the Lorde shall come, beþore whome paynted coulours shall noþyng setue,
then wyl I reioyce of you, whom I haue wonne vnto Christ, then shall ye also
glorie of me, whome I noþyng caughte but Chistes crewe doctrine.

And in this confidence was I minded fiste to haue come vnto you, that I might haue The certe-
had one pleasure more with you, and to passee by you into Macedona, and to haue come againe
out of Macedona vnto you, and to bee led foorth of you towarde Jewrye. When I thus wiste
was minded: did I þe lightenes? Or thynke I carnally those thynges which I thynke that
with me shoulde bee yea, yea, and naye, naye. God is faþefull. For oure preaching to you was
not yea and naye. For Goddes sonne Jesus Chist whiche was preached among you by vs (e-
uen by me and Siluanus and Timoþeus) was not yea and nay: but by hym it was yea. For all
the promises of God, by hym are yea: and are in hym. Amen: vnto the leþde of God chorow vs.
For it is God, whiche shallicheth vs with you in Chist, and standeth by vs, and hath anointed
vs, whiche hath also sealed vs, and hath geuen the earnest of the Sprite in our hertes. I call
God for a record vnto my soule, that for to fauour you with al I camenot any more vnto Corin-
thum. Not that we be iþodes ouer your saych, but are helpers of your iþys for by fach ye fadde.

And vpon confidence of this my þyght conscience, and hope conceaued
of your increase and furtheraunce, occasion had I, and minded before this time
to visite you, therby purposyng to do you double pleasure, both w mine epistle
syfste, and also by the waye after wþh my presence. For my purpose was to see
you as I went into Macedonia, and agayne in my returnyng from Macedonia,
and brought furthe by you into Jewrye.

The paraphrase of Erasmus vpon the. ii. Epistle

But in the meane season some wyll thynke, synce I this wyse mynded to doothe, whether it came of lightnesse, that I changued myne intente: or whether I pertayned not that of any worldly polishe, whiche I once purposed to doe, in this alterynge my minde, as occasion serueth. No not so, but for good consideracions and aduisedly folowed I not mine own desire, because I wel vnderstode that it was for your weake more expedient to doothe other wise, that by deserteyning my retouche, some of your congregacion myght bee amended, whome I would not see in theyr uncleanesse: in this pornte alwayses constaunte and lyke my self, that

I at all tymes seche youre weale, so that in this behalfe I never wauer, but also for our pena wyes doothe that, whiche shall bee for your profite, and alwayses shonne that, chyng to you whiche I thynke unprofitable for you, not because I thynke it lyeth in vs to was not yea perfourme almuch as we purposed, bnt because we know, that god deceaueth and naye. sc.

not, by whose healpe our woerde, wherewith we preached vnto you his gos-
pell, waiered not, but was at all times like it selfe. For wee preached not vnto you worldlye and carnall matters, but taught you a weightye, effectuall, and an unchaungeable doctrine: constauntly, and after one sorte, bothe I, Siuas
nus, and Timothie, that is to wete, that Iesus Christe is the sonne of God, whose name was not among you uneffectuall, but mighty and full of power, not by oure strengthe, but by his free gyfte. Until this tyme haue ye receaued the
giftes of the holye ghoste, possessing them, as an earneste peny, and as sure shal
ye bee of suche thynges, as are in tyme to come promissee, for al thynges, that
are promissee, are through hym sure, and out of all doubt bi hym, to whome
this glorie is dewe. Neyther are these oure promises, whiche wee layed before
you, and shewed yoni of, but god is the chief gener of the, we are only ministers
and messangers. So that to his glorie maketh it, yf that whiche wee preache
in his name bee founde trewe and effectuall. Besyde this, wheras wee haue
constauntelye preached Christe, and ye haue constauntelye contynewed in
Christes religion once receaued, that is goddes gifte also, whiche because wee
should in his promises haue more confidence, hath also anointed vs with his se-
crete gyftees, and p̄fited a certayne marke in oure heartes, yea and gotten into
oure soules his spirite, as an earneste and pledge of the blessed state promissee
vnto vs hereafter. Lette no manne therefore thynke it lightenesse, because I vni-
till this tyme differred my comynge vnto you, god take I to record, that
wheras I hitherto came not to Corinth, that was not doone for any displea-
sure borne towarde you, but rather of a lounyng mynde, leste yf I hadde
commen rather, I shoulde haue beene compelled to vse extremite towarde
suche, as were not yett amended, whome I trusted yet, woulde in the meane
season cumme to amendmente. Better thoughte I it somme what the latte
to cumme vnto you, so that my cummyng myght bee bothe to you and me
more pleasaunte, than to bee among you after an earneste behauourte and sad.

Soz lette any thynke these my woordes to bee sp̄ken proudeleye and after a
threatening sorte, but for youre correction. We haue no lordelye rule vpon a-
nye other than suche, as haue shined. Touchyng therefore youre fayth, wherin
ye continue, wee haue no rule vpon you but in the ordre of lyfe some thyng is
there whiche I woulde were amended. And so farre are wee from threa-
tenyng suche ciuill liuers, to shewe thereby what authorite we haue vpon you,
that

that by these wayes wee prouide to kepe you in gladdenesse, whiche I woulde not, shoulde through the corrupt maners of some, and mine earnestnesse, whiche I could not choose but vse, bee in any wyse appayled with sorowefulnesse.

The seconde Chapte

But I determinid this in my self, that I woulde not come again to you in heauines. For if I make you sorry, who is it that shoulde make me glad, but the same whiche is made sorry by me? And I wroote this same vnto you, leste if I came vnto you, I shoulde take heauines The text (upon heauines) of them of whome I ought to reioice. This confidence haue I towarde you all, that my ioye, is the ioye of you all. For out of greate affliction and anguyl of here, I wroote vnto you with many teares: not that ye shoulde be made sorry: but that ye might perceave the loue, whiche I haue, moste speciallly vnto you.



It rather, forasmuche as I with my former letters, of necessitie made you heauye and peniske, by condempnynge the incestuouse fornicacione, I thoughte it not mette with my comming thilke with anye newe heauinesse to vexe and trouble eyther you or my self. Fayne would I alwayes bnto you bee pleaseunte, and never painful onlesse ye pouoke me. But yf I at anye tyme bee throughe your outragiousnesse compelled, whiles I correcte a fewe, to make you all sorry, when I my self am by these meanes made sorry, who canne make me gladde agayne, but the same manne, whiche is by me made heauye and sadde. And surely ioyfull shall I bee yf I through suche sharpe correccyon finde hym haled, and fynde you likewise nowe reioycing of his recoverye, as ye tokore were of his sorowefull partakers.

And euē for this cause wroote I this epistole vnto you before my cummyng, leste, yf when I come vnto you, I might by suche take sorow, by whome wereit, and seaming, that I take pleasure and comfort, specially synce I sulley perswade my selfe, that ye are after suche sorte minded towardes me, that whether I mourne for the correccyon and punishmente of some, that in heauinesse will bee commen to you all: or if I bee gladde for some of youre aimentes dementes, ye will also all bee gladde with me. Nothyng is theremore greevous vnto me, than if I among you see suche thynges, as beseeame not your religion, and agayne no man is more gladde, than yf I see nothyng in you woorthie reprofe. I therefore beeynge exeadynglye astonied with suche an outragious offence, being such as was welknowē amōg you, wroote vnto you yslaine letters, not without greate heauinesse of hearte, and greate affliction nor without many teares, not with them to make you sorry, but that ye might perceave my loue and good wil towarde you, whiche the more readie it is, and more plentiful toward you, so much y more greeveth it me, if there be any dishonestie amōg you.

The text Every man hathe caused sorow, the same hathe not made me sorry, but partelpe, leste I shoulde greeve you all. It is sufficient vnto the same man, that he was rebuked of many. So that now contrarye vysse ye ought rather to forgue hem and conforste hem, leste the same persone shoulde bee swalowed by vysse ouer muche heauines. Wherfore I exhort you that loue maye haue stregthe ouer hem. For this cause verelye hadde I wroote, that I myghte knowe the pise of you whether ye shoulde haue shewnesse in all thynges.

The paraphrase of Erasmus vpon the ii. Epistle

To whome ye forgue anye thyng, I forgue also. For if I forgue anye thyng, to whome I forgaue it, for your sakes forgaue I it, in the syght of Christ: leste Satan shoude preuenie vs. So his thoughtes are not unknowne vnto vs.

Ind yf any manne haue gauen you occassione to bee sorwe, the same hathe not onely made me sorwe, synce he hath with me made also all you sorwe. As for the manne, (whose name I vtter not, nor yet rehearse the fault, wherof the doer is alhained) is sufficently punished, in that he was in suchte sorte openly rebuked befor all the people, and auoyded of euerye mannes companye. This muche was done vnto hym, partelye to cure his disease, and partelye to feare other from the lyke. Nowe remaineth this, that ye increase not his sorowe, but rather forgue hym vpon his repentaunce, whom for offence ye abhorred, and confort hym in his sorowe, leste he bee with desperacion swallo wed vpp. Wherefore I beseche you, that forasmuche as ye condemned hym euен of loue, and not for displeasure, and for no purpose elles condemned hym, but to the intente he shoude amende and bee sauied, see that he in this synde youre loue effectuall towarde him by receauyng hym harslye and louyngly, whome ye excluded with heauiness. For this also was another cause, why I wrote these letters vnto you, because I woulde haue a tryall, whether ye woulde in all poyntes obeye my commaundementes. In condemning hym, whome I commaunded to bee condemned, ye obeyed me: and therwyls wyl ye (I truste) obeye me, receauyng hym into youre fauoure, to whome I woulde haue you reconciled, that oure wylles malein euerye poynte agre. Whome so ever ye forgue anye thing, him forgue I also, coumptyng my selfe fullye contente, yf I see you satisfied. For if I forgaue anye thyng, for youre sakes forgaue I it, as Iesu Christe is my witnessesse and approuer, leste Satan els wise myght take any of ours from vs thoro we desperation, and vs the, as his own. Nor are his sleighty thoughtes unkno wnen vnto vs, whiche doth not onely lye in watche to disceave vs by pleasures, but also by berauiness and sorowe, by thone alluring vs to outragious offences, by lyother casting vs downe headlong into the depe dotingeon of desperation.

The texte.

When I was come to Troas, for Christes Gospels sahel and a greate doope was opened vnto me of the Lorde I had no teste in my spaire, because I founde not Titus my brother: but toke my leaue of them, and wente awaie into Macedonia. Thankes her vnto God, whiche alwayes geueþ vs the victoþe in Christe, and openeth the fauoure of his knowldeþe by vs in euery place. For we are vnto god the fauoure of Christe, among them that are sauied, and a among them whiche perishe. To the one parte are we the fauoure of death vnto death. And vnto the other parte are we the fauoure of lyfe vnto lyfe: And who is meete vnto those thynges? For we are not as the moste parte are, whiche chop and chaunge with the worde of God: but cut out of purpnes, and by the powre of God, in the syght of God, so speake we in Christe.

But after that I came to Troas, there to preache the Gospell of Christ, where there was by the fauoure of god a plentifull hope of encrease opened vnto me, greatlye was my mynde disquieted, because other wyls than I lobed, I found not my brother and felowe Titus there, of whome I hadde greate neede, to bear about that greate and weightie matter.

Leauyng

Leaving them therefore I went into Macedonia, and that not without great jeopardy, but thankes geue I unto god, whiche victoriously carrieth a bothe by vs the triumphe of christian religion, making it more gloriouſ, by that the glorie of hys Gospell dailye spreadeth more and more, whiche by our preaching enlargeth in all places abrode the knoſeledge of hymſelue, vſyng vs, as though we were ſweete incenſe: for when we preache in all places of the world the glorie of his gospell, what elles dooe wee, but ſpreade abrode the ſweete ſauoure of Chrift, of it ſelue in deede (as I ſay) to all menne pleauante and holsome, but yet to ſome throughe theyr owne faulte deadlye poſon: holsome to ſuche, as throughe fayth in the gospell obteyneſaluation, vnholsome and deathlye to ſuche, as refuſe it, thereby dou blyng theyr damnacion to deaſe euerlaſtynge, as menne encreaſyng theyr former offenſes wyth unthankefulnes and ſtubbornesse of myndes; But who is meete this to dooe and preache:
 ~~and~~ hoso myndeth to laboure in this, muſte therein nothyng regarde, but the ouely glorie of Chrift. But ſome there bee, whiche teachyng the gospell either for honoure, or for aduaantage, ſpreade not ſomuche abrode the ſweete ſauoures of Chrift, as theyr owne counteraſtaide deuſes, profityng themſelues, and not Chrift, whose manners we abhorre. Nor corrupte wee the woord of God wyth worldyey doctryne ſekyng oure owne commodities, but euuen with a pure hearte teache it, as a thyng, that came from god, and not of our ſelues, and that to the glorie of Iesuſ Chrift, as god hymſelue is witneſſe.

C The thirde Chapter.

Cwe begin to piaſe our ſelues againe. Nede we as ſome other, of epistles, of re-commendacion unto you, or letters of reccomendacion from you? Ye are our epifle with-
in our hearter, whiche is underſtande and red of all men for alſomuche as ye declare that
ye are the epifle of Chrift, miniftred by vs and written not with inke, but with the ſpirite
of the liuing God, not in tables of ſtone but in fleshe tables of the hearte.



With this feare I, leſſe anye manne thynke, that we agayne prayſe our ſelues vnto you: to thyntente wee maye bothe of you & other be had in prie and more eſtemed. But what nedē hath any man to ſeke for commendacions, when the matter ſelf commendeth hym? Nede we ſuch letters of reccomendacion, as falſe apoules carrie about with them, obteyned ei-ther of other vnto you, or of you to other? Nothing paſſe we vpon ſuch letters. The liuely epifle, wherwyth we thynke our ſelues ſuffiſ-ently praffed, are ye Corinthians, written in our hearter, which I with muſe leſſe paine carrie aboute with me, than they dooe theyrſ. This epifle in all places where I come, eteryne manne reaſeth and vnderſtandeth, ſo that I nedē none other epifle, ſynce that by yourē Godlye lyfe, all menne perfectlye knowe, what manner of apoules wee were, and ſo ſarte foorth assure wee our ſelues of yourē good wyl to watde vs, that ſeeyng that oure owne diligente la-bor doth aboundingely comend vs, wee nedē no menſ letters of commendacion,

whyleſt

The paraphrase of Erasmus vpon the. ii. Epistle

whiles ye in perfise sayth, and christian life, declare that ye are Christes epistle, written by hym in dede, but yet by our ministerie and laboure. written (I say) not wyth ymke, as theirs are, which teache humaine and carnall phantasiis, but with the spirite of the living god: nor written agayne in tables of stone, as mannes lawes are, but in the fleshye tables of the hearte. your heartes wher in wee printed the doctrine of the gospel, vsed we in steade of parchmente, my tongue was in steade and serued for a penne, but Christe himselfe with his hōly spirite, indited that thynge whiche we wrote.

The ferte

Suche triste hant he thoro we Christe to Godward, not that we are sufficient of oure selues to thynke any thynge, as of oure selues, but if we be habble unto any thynge the same com-
mether of God, v hiche hathe in aye vs habble to ministrer the newe Testament, not of the letter but of the spirite. For the letter killeth, but the spirite giveth lyfe. If the ministracion of death thoro we the letters figured in stones, was glorious, so that the children of Israell could not beholde the face of Moses, for the glorie of his countenancis (whiche glorie is done awaye) why? Quall not the ministracion of the spirite bee muche more glorious? For if the ministracyng of con-
demnation bee glorious, muche more dooth the ministracion of righteouesness excede in glorie. For no doubt that whiche was there glorified, is not once glorified in respecte of this exceeding glorie. For if that whiche is destroyed, was glorious, muche more that whiche remayneth is glorious. Seeyng then that we have suche eruste, wee use greate boldenesse, and dooe not as Moses, whiche putte a bayle ouer his face, that the children of Israell shoulde not see for what purpose that serued v hiche is putte awaye. But theyr myndes were blinded. For vntill thyg daye remaineth the same courtyng breaken awaye in the lecture of the olde testament, whiche bayle Q. albee putte awaye in Christe. But cuen unto this daye when Moses is read, the vante hangereth before theyg heartes: Neuerthelesse when they tourne to the Lorde, the bayle shall be taken awaye. The Lorde no doubt is a spirite. And where the spirite of the Lorde is, there is libertie. But we all beholde in a mirroure the glorie of the Lorde with his face open, and are chaunged vnto the same similitude from glorie to glorie, even as of the spirite of the Lorde.

But as muche as the doctrine of the gospel passeth and is better, than
Moses lawe: somuche more fruitfull and better is our laboure, than his. For
yet take we thus muche vpon vs arrogantlye, but speake the truthe, as God
is my record: whiche by our seruice through Christe perfourmed it, that wee
speak of. For had not his healpe bene, certaintly farre were we even from thin-
kyng vpon any suche thynge of our owne power, and muche farther from do-
yng it. But yf we be eyther habble, or haue bene habble to doe anye thynge, al that
came of the free bounkeouresse of God, whyche as he hathe healped vs in
oure labours, so hath he committed vnto vs this ministerie and dispensacion
of thenewe testamente, to thentente wee shoulde bestowe among ycu, not the
grosse olde testament, as the false Apostles teache it, and standeth in the know-
lege of the letter, the administration wherof was committed to Moses, but
the newe testamente, whiche is heauenly and spirituall, and standeth in affec-
tions of mynde and not in ceremoniis. The lawe and gospel haue both one mas-
ter, but the ministerie of bothe is soondrye, and of the twis the apostles is
much more excellencie: For the letter committed vnto Moses, by reasō of cer-
tain rules & lawes dritueth men to death, forasmuch as it by occasion both pro-
uoketh to sin and also condēneth þ sinner to death: whereas contrarie, þ spirite,
whiche is geuen by preachyng the gospel, both forȝeueth the offences of our
former lyfe, and to suche as haue deserued deathe, offereth the lyfe. Nowe and yf
the

the fyfte lawe, whyche beyng grauen in stone wroughte deathe to the trans-
gressour, and gaue no grace, was of such great maiestie and glorie, that when
Moses the seconde tym broughte downe the tables, the Hebrews coulde not
beholde his face by reason of the glorie and maiestie of that, whiche was sure
once yet to bee abholted: why shoulde not muche rather the ministerye of the
Gospel haue his honoure and maiestie, wherby thonghe faythe and the free
gife of the spirite euerlastynge saluacion is geuen: yf the lawe, whiche coulde
condemne and was not hable to sauie, hadde suche honoure, certaintelye muche
more honoure deseruith the Gospel, by preaching whiche synne is not onely
forfeiuen, but also ryghteousnesse is geuen. In whiche twoo thinges such
difference is there, that if a manne more natowelye compare eche one of theym
with other, that whiche by it selfe is glorious, wyll appeare but base, beyng
as it were dackened with the bryght and excellente glorie of the Gospel. For
if the lawe, whiche was geuen but for a season, and shoulde wythin a while
after bee abrogate, was among menne in suche honoure, of muche more dig-
nitie is the lawe of the Gospel, whiche is bothe generallye geuen to all menne
and shall never bee abolisched. For the newe testament, whiche by the olde is ab-
rogate, Christ hymselfe calleth an everlasting testament, as I in my other
epistle taught you. Of whiche thyng wee beyng mosie certaintelye perswaded
and assured, in oure teachynge vse no darke riddles, but freelye and openlye
settefurther the lyghte of the Gospel, surelye belieyng, that bothe the glorie of
this lawe is suche, that it shoulde not bee hidde, and ye of that seynghe
and clearnesse of conscience, that ye are hable to looke thereupon. And therfore
soye wee dooe not, as it is read that Moses didde, whiche when he broughte
downe the secunde tables, after that the fyfte were broken, coured his face
with a bayle, that the chyldren of Israell shoulde not looke thereupon, nor
cleaue thereto for ever, synce that enen this was a proufe and significacion to
them, that the glorie of Moses lawe shoulde bee abolisched, whiche enen at that
time, when it was made, was not verye glorious, for in wayne is that thyng
glorious, whiche a manne canne not see. In this figure was represented the
grossenesse of that nation, whiche seyng lawe not, and hearyng hearde not,
insomuche that, whiche was doone in Moses face, the same was mosie ver-
ye done in theyr heartes, whiche in them were blyndid, beyng as it were o-
uercalle, wyth the bayle of dulnesse. Yea and in this daye the blyndenesse re-
mayneth in that nacren stille, so that when they reade the booke of the lawe
they understande them not: and with stubberne myndes of a zeale towarde
the lawe refuse hym, at whose commynge the lawe selfe graunteh that he
shall bee a bolyshed. Therefore when they in suche sorte reade the olde tes-
tament, that they wyll not embrase the newe promysed therein, holde they
not faste Moses bayle, nor see by faythe castynge of the same, that thos-
towghe Christe all the dackenesse of the lawe is a brogate? Stubbernelye
yet sycke they to theyr Moses, when he is cumme, to whome Moses bade
them geue eare. Hym reade they in theyr synagoges, but they reade hym car-
nallye, seyng for nothyng but corporall thynges, wheras the lawe, if menne
well looke thereupon, is in dede spiritual. Letted are thei doubtlesse enen vs
yll this day, wyth a bayle cast ouer theyr heartes, whiche is remoued through
fayth in the gospel.

The paraphrase of Erasmus vpon the. ii. Epistle

But wher the tyme shall come, that they shall leue theyz grosse myndes, and receauyng the vniuersall fayth tourne vnto the Lorde, then shall theyz bayle be taken away, so that they shall see suche thynges, as without the bryght eyes of fayth can not be seen. Moses was grosse and carnall, but the Lorde Iesus is a spirite, not teachyng suche thynges, as maye bee seene withoute bodily eyes, but thynges inuisible, whiche are by fayth beleued. Moses law, because it with feare of punishmente kepte menne in ordre, was a lawe of thraldome, and the bayle also is a token of bondage. But wher the spirite of the Lorde Iesus is, whiche secretely emoueth a manne withoute byddyng and compulsion to leade a Godlye lyfe, there is libertie. No manne is compelled to beleue: but he that beleueth, as he shoulde, of his owen accordē auoydeth filthines, and uncleanes of lyfe, and foloweth al goodnesse, dooynge more wyllinglye by the motion of charitie, than coulde euer begotten of the Jewes wyth feare of punishmente. Blinde are they therefore, that lacke the iyes offaythe: when we throughe perte fayth without bayle beholde the gloriye of the Lorde, whose brightnes whiles we receyue, as a glasse, altered are we after a sorte into the same gloriye, plentifullly powring vpon other that brightnes which we receyued of God. And as then Moses face, by that he talked with god, shyned even as glasse doothe last against the sonne, so is oure soule every daye more and more secrete lyfe enamoured, encreasing from glory to glory by reason of the continual conuersacion of the spirite of God, who inuisiblye nowe woorketh in vs that whiche hereafter shal openlye bee accomplished.

The fourth Chapter.

The ferte

.....he, seeing that we haue sucht an office, even as God hath habbe me. eye on vs, wee goe not out of kynde: but haue caste from vs the clokes of vnhonestie, and walke not in craftines, neyther handle we the woorde of God disceatefuly, but open the truthe, and reþorte out selues to everye mannes conscience in the sighte of GOD. If oure Gospell bee yet hydde, it is hidde among them that are loste, in whome the God of this worlde hath blinded the myndes of them whiche beleue not, leste the lighte of the gospel of the gloriye of Chryste (whiche is the image of God) shoulde shyneth vnto them.



Ynce then god of his mercy wold haue vs to bee ministers and preachers of suche a blisfull state, geuyng vnto vs the authoritie of an apostle, we execute not oure commission fouthfullye, but as we preache a veraye gloriouse matter, so refuse we all clokes whiche are meete for dishonestie, and not for gloriye, neyther leadyng oure lyfe craftely, nor with decrifullnes of woorldely learning, corruptyng the woordes of god, but frealy and playnly, and without all deceyce, declaryng to al men the bare trouthe, without any cloud, in this office so vsing our selfes, that though no manne prayse vs, yet oure lyfe commendeth vs to all menne, whiche knowe and are witnesse of oure perfectnes, and not onelye to menne, whiche maye bee deceyued but also to God whiche seeth all thynges. By vs therfore in al places shyneth the truthe of the gospel, so that everye man may see it euidently. And yf there be some yet to whome it is not knownen, and therefore geueth not them

them saluacion, the faulte is theirs, and not ours, nor the gospels. For as I tolde you of the Israelites, so haue they likewyse a vayle caste ouer the eyes of theyr hearte, by reason wherof they see not suche thinges, as are verite bright, but are blynde in the middes of the sonne light. For they bryng with them vncleare iwen, and suche as are corrupte with worldlye desyres, whose vnsaythfull myndes, Satan the God of this worlde (for theyr God make they hym, whiche to hym geue more eare, than to the true God) hathe blynded, couering theyr iyes, that to them the bryghtnes of the gospell can geue no light, whereby the glori and maiestie is declared, nor of Moses, but of Christe, whiche is the image of god the father, so that by the sonne, which is egall to the father, a man maye knowe the father.

For we preache not eure selues, but Christe Iesus to be the Lord, and our selues your The xxiij. text. seruauntes, for Iesus sake. For it is God, that comauanded the lyght to shyn out of darkenes, whiche hath I ync'd in our heertes, for to geue the lyght of the knowledge of the glory of god, in the face of Iesus Christ. But we haue this treasure in ethen vesseis, that the excellency of the power myght be Gods, and not ours. We are troubled on eury yd, yet are we not without syste. We are in pouerty: but not vettely without somen hat. We suffer persecution: but are not forsaken therin. We are cast downe: neuerthelesse we peryshe not. We all wapes beare aboue in the body, the dyng of the Lorde Iesus, that the lyfe of Iesu myght also appere in our body. For we bryche hys, are alwayes delyuert unto death for Iesus sake, that the lyfe also of Iesu myght appere in our mortall fles. So then death worketh in vs, but lyfe in you.

No; auaunce we oure selues by preaching, as some doe, teaching the gospell for our aduaantage or glorie, but we preache Iesus Christe oure Lord, his doctrine teache we and not ours: for hym labout we, as for oure Lord and mayster, what Payne soever we take, so farre from takyng anye thyng arrogatly vpon vs, that we graunt our selues to be your seruauntes, and to ministre the gospell vnto you, neither for feare of you, nor yet for hope of auaantage, but for Iesus sake: for whose loue, wheras we are free, we euen as seruauntes submitte our selues to all men. After lyke sorte were we once in the same blyndnes, wherewith some are now diseased still. No; yet gotte we this light to our selues, but god, at whose comauandement lyght was fyre made, from whome all light procedeth, after that he had expelled the darkenes of oure vnderstanding, comauanded, that in it the lighte of true ih shoulde appere, or rather, as he is lighte euerlastyng, lightened oure hearte þ by vs the glori of his maiestie myght more be spread abrode among all me, beynge moxe notified by preaching i. e. the gospel, wherein we preache the Lorde Iesus, in whose face moche brightly shinerþ the image and glorie of the father. But yet is this greate mater only wrought in our soules But we haue this treasure in earethen vesseis. ccretely: for touchyng the bodye, we seme, but vyle abiecces, so that we carie aboute with vs this preciouse and highe treasure in earethen vessells, that is to saye in our sealye bodies, subiecte to bilanye and punishment: as it hathe pleased god, it shoulde be, and good cause is there, why it so pleased hym. For he prouided, þ we shoulde not be prouide by great & high myracles wroughte by vs, whereby we might clayme some partie therof, but know our owne infirmitie, and so vnderstande the selfe same highe power, whiche is geuen to the apostles, not to be wroughte by our strengthe, but by gods power onely: for we touchyng our owne infirmitie, are dayly greatly troubled, and yet by

The paraphrase of Erasmus vpon the. ii. Epistle

gods helpe we suffer al these troubles, and continue not ouercomen, we are on euery syde ouerlaid with aduersitie, yet are we not withoute shifte, we are brought to beggery, and in oure beggerye we are not forsaken, we suffer persecucion, and yet in our persecucion we are not dismayed, we are beaten downe and trodden vnder feete, but yet so, that we peryshe not, in that behalfe folowyng the lorde Jesus. as nyghe as we maye, whome we preache and setforthe. he once dyed for all men, we, in that we are daylye and continuallye in iepardie of death, beare aboute in oure bodyes an image of his deathe, ready to bestowe this lyfe for your sakes: that as we dyeng for you folowe the death of Jesus, so maye the lyfe of Jesus wherunto he rose from deathe, in oure bodye be declared, whyles we are either by hym deliuered from deathe, or by despising oure temporall lyfe, plainly testifie and affirme, that the deade shall clyse agayne. For, yf we beleued, that when our bodye is once dead, it woulde never lyue more, we woulde not so lytle regarde oure temporall lyfe. By thys straunge waye therfore ye see, howe the euerlasting lyfe of Christ, throught the afflictions of our corruptible body, is to you the better knownea. The difference is, in that the violent iepardie of death falleth vpon oure body, but the fruite of lyfe, whiche groweth by our deathe, is yours, for whose sakes we put our selues in these iepardyes.

Chapter. viii. But sayng that we haue the same spirite of fayth (accordyng as it is wrytten: I beleued, & therfore haue I spoken:) we also beleue, and therfore speake. For we know that he which taysed vp the Lorde Jesus, shall tayse vp vs also by the meanes of Jesus, and shall set vs with you. For all thynges do I for your sakes that the plentuous grace by chanckes geuen of many, maye redounde to the praysse of God. Wherfore, we are not wrytten. But though our outward man peryshe, yet the inward man is renewed day by day. For our tribulacyon which is momentary & lyght, prepareth an excedyng and an eternall waighe of gloriye vnto vs, whyle we luke not on the thynges whiche are sene, but on the thynges whiche are not sene. For the thynges whiche are sene, are temporall: but thynges whiche are not sene, are eternall.

And yet for all this we repente vs not of preaching the gospel: for since we haue also euuen the same gifte of faythe, that ye haue, whereby ye luke for life immortall, by my preaching powred into your heartes, it foloweth, that as Dauid in his mysticall psalme sayeth, that he therfore spoke, because he beleued: so feare we no thyng, no not with iepardie of oure lyfe, to preache the trueth of the gospel, vndoubtedly assuryng our selues, that he, whiche taysed the lorde Jesus from death, wyll throught hym tayse vs agayne dyng for his sake, and byng vs all together to the generall gloriye of resurreccyon, as we are here in lyke fayth knyghte together. But whether in the meane season we be troubled, or deliuered from trouble, all is done for your sakes, that the trueth of the gospel maye be more spred abrode among you, that the more amende theyr lyfe, so manye more geue thankes, not to vs, but to god, to whose gloriye it appertayneth, that his faythe, whiche he woulde haue comen to all men, be moste plentifully enlarged. In hope and sure confidencie that it wyl so be, no troubles wryte vs, but through them we rather ware stronger, knowing wel, that albeit oure outward bodye be by little and little wryne awaye, yet out inward and better parte in the dayly and continuall decaye of the body, becometh moxe quicke and lustie, as it were with miseries growyng vpon agayne, and beginnyng to taste of before, the lyfe euerlastyng to come.

For albeit the bodely affliction whiche we so; the gospelles sake abyde, be lyght and transitory, yet lyght as it is, it prepareth in vs no small, but an excedyng and an unspeakable weight of glori, whyles both so; such transitory tormentes suffered for Christes sake we are made worthy of blysse euerlastyng, and for temporall deathe sustayned for hym we receaue the reward of euerlastyng lyfe, in hope wherof we lytle esteme oure bodily lyfe, not somuche passing vpon suche thynges as are seene with oure bodily eyes, as vpon suche, as are not seene, but only with the eyes of faythe. For suche thinges, as are seene here in this wold beside that they are thinges, neither throughtly good, nor throughtly bad, of whiche sorte are lucre, honoure, pleasure, lyfe, losse of godes, reproche, tormentes and deathe, are also not continuallye abyding, whereas suche thinges, as are seene with the eyes of faythe, are bothe trewe ryches, and suche as wyll endure for euer.

The v. Chapiter.

For we knowe that ys oure earthly mansyon of thys dwellyng were destroyed, we haue a byldyng of God, an habitation not made with handes, but eternall in heauen. For therfore sygh we, desyryng to bee clothed with oure mansyon whiche is from heauen: so yet, y^e that we be founde clothed, and not naked. For we that are in thys tabernacle, sygh and are grieved because we wold not be viciotred, but wold be clothed vpon, that mortalitie myght be swalowed vp of lyfe. He that hath ordyned vs for thys thynge, is God: whiche very same hathe geuen vnto vs the earnest of the spirite.



And vpon thys sure truste certaynly lytle regarde we euē oure lyfe, knowinge well, that ys it chaunce our soules in this wold to be chaced out of the mansion of oure bodye, (whiche I myght moze properly call a tent, than a mansion, being suche as a manne maye not long tarry in, though nomanne dyue hym thence) that we haue prepared for vs another howse in heauen, from whence we shall never be excluded. As so; this howse of oures, because it is made of claye, and buylded by manne, whether we wyll o; not, decayeth dayly, albeit no man pull it downe, euē as we see other buyldynges in continuaunce of tyme to be destroyed. Mennes workmanshyp can not be of longe continuaunce, but that, whiche is repayred by god, and once becomen heauenly, is out of all suche ioperdies, as chaunce by reason of tyme. And so lytle feare we to departe out of this wretched body, that vntyl that be, we sygh, here desyryng to be discharged of the burdayne of our mortal carcas, wherewith our soule is here in earth much burdeyned and kept downe, desyrouse to flye hence to another place, and to be clothed with the mansion of a gloriified body, which shall from heauen be gyuen vnto vs, so that when we bee vnclothed of this bodye, we bee not founde vterly naked, but through a confidence of our good lyfe clothed with the hope of lyfe immortall. For we grone in thys meane season for the heynes of oure bodye thall and subiecte to so manye miseries, not because it is a thyng of it selfe to bee desyred of any man to departe hence, but because we desyre to haue this bodye restored into a better fourme, and for mortalitie, by rysing agayne to receaue immortallitie, so that we seme not vterly spoyled of the bodye, whiche we for a tyme forsoke, but better clothed with the same, as who for a corruptible bodye shall receaue an inco;ruptible.

The paraphrase of Erasmus vpon the.ii. Epistle

And albeit this seme never so vnlikely, that there shall for a mortall body
ryse an immortall, ffre from all miseries, yet muste we not mistruste the sonne.
It is god, whiche hathe prepared vs to receaue the glory of lyfe immortall,
who hathe also in the meane season gyuen vs, as a pledge or an earnest pe-
ny, his holy spirite, to confirme and establyshe vs with his present inspi-
cion, in hope of that, whiche is to come.

Therfore. Therfore, we are alwaye of good cheare, and knowe, that as longe as we are at home
in the body, we are absent from God. For we walke in fayth, not after the outwarde ap-
pearance. Neverthelesse, we are of good comforte, and had leue to be absent from the bo-
dy, and to be present with God. Wherfore, whether we be at home or from home, we endeu-
our our selues, to please hym. For we must al appeare before the iudgement seate of Christ,
that euery man may receaue the workes of his body, according to that he hath done, whe-
ther it be good or bad. Seyug then that we knowe, how the Lorde is to be feared, we late
fayre with men. For we are knownen wel enoughe unto god. I trust also that we are knownen
in your conciences. For we prayse not our selues agayne unto you, but geue you an occasy-
on to rejoyce of vs, that ye maye haue somewhat agaynst them, whiche rejoyce in the face,
and not in the hearte. For yf we bee to seruente, to God are we to seruente. O yf we kepe
measure, for your cause kepe we measure. For the loue of Christ constraineth vs, because
we thus judge, that yf one dyed for al, then were all dead & he dyed for al: that they which
lyue, shoulde not hence furth lyue unto themselues, but unto him whiche dyed for them, and
rose agayne. Wherfore, henceforth knowe we no man after the fleshe. In somuche though
we haue knownen Christ after the fleshe, now yet hence forth know we him so nomore. Ther-
fore yf eny man be in Christ, he is a newe creature. Olde thynges are passed away: behold,
all thynges are become newe. Nevertheles, all thinges are of God, whiche hathe recons-
tyled vs unto hymself by Iesu Christ, and hathe geuen to vs the office to preache the at-
tonement. For God was in Christ, and made agreement betwene the worlde and hym
selfe, and imputed not they synnes unto them, & hath committid to vs the preaching of
the attonement. Now then are we messengers in the towne of Christe, euen as though he
God dyd beseeche you thorowe vs: So praye we you in Christes fede, that ye be reconcyled
unto God: for he made hym to bee synne for vs, whiche knewe no synne, that we by hys
meanes shoulde bee that rightewesnes, whiche before God is allowed.

And therfore what tempestes soever befall vs, alwayes are we of good
chere, knowing, that as longe as we are at home in thys bodylye mansion,
we straye abrode, and are deuided from god, to whome by departure out of
it, we are moze nyghly ioyned: not meanyng so, that god is not for thys
presente tyme with vs, but that he is not yet so clearlye scene, as he shall bee
then. For albeit in the meane season he bee after a sorte seene by faythe, yet
is it, as it were a farre of, whiche shall then presentely bee seene, euen as he is
and not obscurely. And therfore yf the pleasure of god bee, that we in this
body shall yet suffer moze afflictions, in good hope stande we, that we shal
easlyly suffer them in hope of the rewarde to come: and yet is thys of vs
muche moze to bee despised, to departe (I saye) out of thys bodylye mansion,
that after such departure, we may be moze nyghly ioyned to god. Ther-
fore whether we bee compelled to continewe in thys house, oxels, (as we
muche moze despise) to departe hence, that is to saye, whether we lyue or dye,
all our endeuoure is to bee allowed of god. For vñles a manne departe
hence in goddes fauer, let hym not loke for the rewarde of immortall lyfe,
whiche poynthe I gyue you warngynge of, leste any thinke baptisme a meane
sufficient therunto without godly lyuyng. As for wycked synners to they
damnacion they receaue agayne bodyes, whiche they here abused in they
ownesynfull lustes, and not to the glory of god.

And

And as every mans descarthes haue been for this lyfe, suche shall his rewarde be: what every manns descarthes are, is a thyng as yet vñknowen, but yet must al we in open syght of the woorlde appeare before the fudgement seate of Chisste, where no thyng shalbe hydden, but every man shal reape, as he hath sowen in hys body: and when body and soule are ioyned together, enjoy suche reward as hys wortkes were, whyles he here liued, whether they were good or badde. We therfore having alway that terrible daye before our syes, dsligently laboure in all poyntes to please both God & man. For albeit we deceiue men with some counterfaite kynd of holynes, yet doth God throughtly knowe vs, as whiche seeth euuen the very bottome of our heartes, whiche thyng no man can do. Howbeit my trust is, that I haue in such sorte vised my selfe amōg you, that ye throughly knowe and perceave the synceritie of my lyfe, for with this glorye are we contented. For we auaunce not our office agayne, eyther because we woulde of you be more made of, or because we seke for any aduaisitage at your handes: but soasmuch as I perceue, that some make greate boaste, for that they were assygned vnto theyr office by chiefe Apostles, we geue you occasion to glory lykewyse of vs agaynst them, whiche for this respect lytle set by you, because ye haue but an abfect and a vble one to your Apostle: which albeit sa we not the Lord in his mortall bodye, as other Apostles dyd, yet sawe I hym immortall, and of hym received myne Apostleshyp, as other dyd, and haue by hys helpe done no lesse, than other haue. This rehearste I for your sakes, because ye shoulde haue some thing wherwith to aunswere them, whiche being not contented with the prayse of their owne conscience for their good dedes, with hys & proude lookeg seke for worldly commendacion, wheras their consciences do inwardly ~~com~~ deinne the. Nothing speake we for our own sakes: but whether we speake ~~to seruente~~ of our great actes, and therby seaine to be peuishe, peuishe are we to god, to God are warde, to whose glory we rehearste such thinges, as we by his helpe did: we to seruente. or yf we kepe a measure in speakeyng of our selfes, & therby semme wise, to you are we wise, to whose weaknes we tēper our tale. We make not our selfes equal with other Apostles by boastynge, but the loue of Christ constraineth vs openly to speake that thing, whiche appertayneth to his glory. For to his praise maketh it, & not to ours, if there were by vs, through his gyft, any thing notable done, that all people shoulde the better knoue, howe his death was not vnfruitfull, soasmuch as it doth indifferentlie profite al people, so farfurth, that euuen by vs whom they despise, it sheweth hys power, and not by them only, whiche sawe Christ in his manhode, nor by such only, as haue carnal aluyaunce with him. But rather this wise reason we the matter with our selfe: yf Christe alone indifferentlie dyed for al, than foloweth it, that generally all such people were before thralle and subiecte to death, as his pleasure was by his death to redeame from death. And because he woulde haue all men indifferentlie bounde vnto hym, therfore dyed he for all, that suche as by hys benefite lyue, beyng through hym newe borne agayne, shoulde no longer lyue to themselves, but to hym, whiche boeth dyed and rose agayne for them.

We are knownen
wel enough
vnto God.

The paraphrase of Erasmus vpon the ii. Epistle

By this shold men be esteemed, and not by carnall affinitie. Yea and albeit we maye glory our selfes of the stocke of Jewes, yet synce that tyme we professed Christes religion, we knowe no man, because he is one of our stocke, but coumpte suche of our kynred, as are by lyke sayth ioyned vnto vs. A bayne crake is it therfore, whiche some make, that they be Christes owne countrey men, or els because they are his kynsmen, and lyued familiarly with him: his fleshe was geuen but for a season presently, but now synce that his body is taken awaie, and his holy sprite sent, his wil and pleasure is to be knownen after the sprite, and coumpteth hym nyghest of his kynde, whiche hath in his promises mooste affiaunce. Nor let any man for this cause lesse esteeme vs, which are later Apostles, because we knew not Christe lyuynge here in earth in his mortal body, synce that, yf we had so knowen hym in dede, now yet woulde we haue forgone that knowledge, as whiche hyndred the sprite, and woulde nowe, synce that he is become

Therefore spirituall, loue hym spirituall. Whoso therfore is through baptisme pfaup man grafted into Christ, let hym forlake his olde phantasies, nor thinke, thys he is a new man is a Jewe, that man is a Grecian, this a bonde man, and that is a fre creature. man, but remembre rather, howe that every man, whiche is borne agayne to be a newe man, is of a carnall man becomen a spirituall. Olde thinges are paste and gone, and beholde, through Christ al thinges are sodaynly made new. Away therfore with these wordes: this is a Grecian, this is an aliaunt, this is a Jewe, this is a worshypper of idoles, this is a spoyler of holy places. The man hath forsaken to be suche as he was, & is by the workmanshyp of Christ, altered into a newe creature, so vnyke to that he was, that no beaſt is there more vnyke a man. But whatsoeuer is geuen vs by him, al that came frō the father, which reconciled vs vnto hymſelue, vāquishing sinne by his sonne Jesus Christ: the preaching of which reconciliacion, the same father hath put vs in trust with, that as the ſone among men dyd his fathers message, so ſhould we execute and doe Christes message. For albeit Christ, when he was here mortall in earth among mortall

men, ſemed but a ſimple man, yet was God the father in him, reconciling and made by his miniftry the worlde vnto hymſelue, & by him making it new again, agemente by whom once he made the worlde, and with ſuch mercy receyued men in betweene the to his fauer, that he not onely toke no vengeance vpon vs for the ſinnes world, and hymſelue.

God was charge hys ſynnes done before baptisme, as though he nowe were not the ſame manne he was before. This fauourable reconciliacion it pleased God the father to gyue by his ſonne, and woulde haue the ſame to bee preached by vs. Woe therfore in Christes behalfe executing the ambassage committed by hym vnto vs, euē as God exhorted you by vs, beſeche you in Christes name, to leaue your olde wyces, and to bee reconcyled to God. For he, to the intente he would once delyuer vs from ſinne, where his ſonne is verie iuſtice ſelue, altered hym in maner into ſinne, that he taſkyng our flesh vpon hym, whiche in vs is ſubiecte to ſinne, ſhould become a ſacrifice to purge our ſinnes, and as a hainous offender among offenders was fastened to the crosse, to the entente that by hym he myght chaunge vs, whiche were nothyng els but ſinne, into ryghteousnesſe, not into our ryghteousnesſe, nor yet the ryghteousnesſe of the law neither, but of God,

by whose fre goodnes our sinnes are forȝeu[n]t, that he hencefurth myght take vs for righteouse being planted in Christe, who for our sakes vsed Christe as a synner.

The vi. Chapter.

We also as helpers exhorte you that ye receyue not the grace of God in bayne. For he saþþ: I haue heard the in a tyme accepted: and in the day of saluacion, haue I flickered The teſte, the. Behold, now is that accepted tyme: behold now is that day of saluacion. Let vs geue no occasion of evill, that in our offyce be founde no faute: but in all thynges let vs behau[n]e our selfes as the ministers of God. In much patience, in afflictions, in necessities, in anguishes, in stripes, in p[un]ishments, in stropes, in labours, in watchinges, in fastinges, in p[un]c[t]ures, in knowledge, in long sufferyng, in kyndenesse, in the hoy ghost, in loue unfaþned, in the woord of trueli, in the power of God, by the armour of rightewesnes of the right hand and on the leaft: by honoure and dishonoure: by evill reporte and good reporte: as decepcyons, and yet true: as unknowen, and yet knownen: as dying, and beholde we lyue, as chastened, and not kylded: as sorowþng, and yet alwaye metþ: as poore, and yet make many ryche: as hauing nothing, and yet possessing al thinges. O re Corinthians, our mouth is open vnto you. Our heete is made large: ye are in no straþe in vs: but are in a straþe in your owne bowelles. I promyse vnto you lyke rewarde, as vnto chyldren. Sette your selfes at large, & beare not the yoke with the vnbeleru[n]t. For what feloþypp hath rightewesnes with vngrightewesnes? O what company hath light with darkenes? O what concord hath I haue with Belial? Either what part hath he that beleu[n]h with an inkide? O how agreeþ the temple of God with images: For ye are the temple of the l[iv]ing God, as sayed God: I wil dwelle among them, & walke among them, & wylbe their God, and they shalbe my people. Wherfore, come out from among them, and separate your selfes from them (sayeth the Lord) and touche none vneleane thyng: so will I receyue you, & wylbe a fader unto you and ye shalbe my sonnes and daughters, sayeth the Lorde almyghtie.



O woulde Christ, and so woulde God, ye shoulde do, that his benefite shoulde in you take effecte. We therfore as helpers both executyn God's wil, and also prouidynge for your weale, beseche you, that sinc[er]e your sinnes, are once freely forȝeu[n]t, that ye nomore falle to your olde lyuyng, and thereby shewe, that ye haue receyued the grace of God in bayne. If it chaunce vs for this present tyme to fall, we may amende, but we shal not alwaye be able so to doe. For in the Prophete Esai this speaketh God: in a tyme accepted haue I heard the, and in the daye of saluacion haue I flickered the. Beholde now is the accepted tyme promyzed by God, and fauourable, wherin God refuseth not the leynier, that repenteþ with all his herte: beholde, nowe is the daye, wherein we may, lyuyng godly, obtaine saluacion. After this tyme wylle folowe that terrible daye, wherein we shall in bayne seke to be reconciled. We therfore in this behalfe laboþyng to doe our dueties take heide, that we in no poynþ geue any man occasion of evill, leste by our fault the gospell of Christ, wherof we are ministers, be reprooued and blamed: as it myght be, if we leade our liues, as men not belouing such thynges, as we teache other, but in al poynþes shew our selfes to be such in dede, as it is conuenient they be, whiche labour in Gods seruice, and not in their oþn. And howe proue we our selfes to be such in dede & surely, neither with high lokes, nor with h[ab]des of men, nor with gaynes taking, nor by char-
geþyng

The paraphrase of Erasmus upon the.ii. Epistle

geyng menne with ceremonies, as some doe, but euē as Christ approued hymselfe, that is to saye, with mucche pacience, with dayly afflictions, necessities, distreasles, with sufferaunce of stripes, empsonnementes, sufferynge sedicions, fastynge, cleanness of lyfe, with apostolique knowledge, courteousnesse, kyndnesse, with the holy ghoste, with pure and unfayned charitte, and with the wo:de of trueth, volde in all enterpryseg, not vpon any woldly strength, but vpon the power of God, not furnished with

By the ar-
moue of
tyghteou-
ness: 151
weapons, nor with any woldly defence, but on euery syde surely fensed with the armoure of justice, on the ryght hande, with an vpryghte conscience, that we in prosperitie ware not proude, and with the same on the leake syde also, that we be not in aduersities dismayed. And vpon trust of this helpe of God, we through all iepardies thruste and breake in to preache the gospell: through honoure and dishonour, through good repute and euyll, coumpted for deceyuers, whereas we tell trueth, taken for menne unknowen, whereas we are knowen: lyke to suche as are a dyng, wheras ye see, we lyue: as menne chastened, and not kylled, as menne beyng sorie, whereas we are alwayes meary: as poore menne, when yet we enryche many: as menne, that haue nothyng, and yet by Christe posse all thynges, and shoulde through the peoples charitte bee more enryched, than are other with all theyz patrimonie, if we lusted to vse our ryght. But whither am I plucked with the behemence of this my talee. So moued am I that I cannot refraine, but vnto you al my mynde. For to warde you, ye Corinthians, my mouthe is open, and my heart enlarged. Suche a confidence haue I in you, so bolde am I to glory of you. Sync I lothe not my condicōn, repente ye not of yours. If ye contente my mynde, bothe haue I cause to glory of you, and ye no lesse cause to reioyce of me, and without cause are ye, why ye shoulde for my sake be of a straite and narrow mynde. So that if in you there be any straitnes, the same groweth of your euyll myndes. For your welth I leue nothyng vndone and vniffered, but ye to warde me agayne beare not lyke loue.

I pro-
mise unto
you like re-
warde, as
vnto chil-
dren.
I in hope of resurreccōn, and of loue borne toward you, manfully abyde and suffer all troubles: and sync ye looke to haue the same reward, as sync I haue hetherto loued you lyke a father, meete is it, that ye in strength of myndes resemble your father, which vntreadines I lay not vnto your charges, as to mine aduersaries, but rehearse it, as to my deare ly beloved chyldren. Despise the wartyche ceremonies of the Jewes. Despise the worlde, and trust to suche good thynges, as are verely yours. Of a byle and straite mynde it cummeth to bee contente with presente thynges. Of a straite mynde is it to desyre nothyng but these woldly banities, whiche wyll soone after perlyche. Christe for you is abouidantly ryche, abundantly gloriouse, abundantly myghtie, and welthy, let hym be sufficient for you, hym embrace ye with all your heartes. Knowe your condicōn, and looke vpon your welthy state, and coumpt your selfe greater, than with vnbelyuers to haue any thing a doe. There is betwixt you and them more difference, than wyll suffice you to be yoked together. For what agrement can there be betwixt ryghteousnes and unrighteous-
nesses

of S. Paul to the Corinthians. Cap. vii. fol. lxx.

nesse and bvergheousnesse : or what compaſſe hathe lyght with darke-
nesse : or what concorde hathe Christe with Beliall : The goddes are
diuerſe, the religions diuerſe, diuerſe maners, and diuerſe hopes. Howe
agreeth the temple of God with heathen images : for ye are the temple of
the lyuyng God, as God hymſelfe in holiſcrites teſtifieth ſaying: I
wyll dwel among them, and walke among them, and wyl be theyr God,
and they againe ſhalbee a people ſpecially conſecrate and halowed unto
me. If the Jewes then abhorre a Gentile, as bnpure and curſed, and flye
his infection, come ye good people which are bverly conſecrate to the ly-
uyng God, out of the compaſſe of the bnceligious, kepe your ſelfes
out of theyr felowſhippes, as the Lord by the Prophete Cſai exhorteth
you, ſaying: ſynce ye are holy, touche no bncleane thyng. Wycked maners
are bverly bncleane, and full of leopardouſe contagion, with whose com-
pany beware, leſte your cleanness be defiled. But when I this counſell
you to ſlie, that ſtandeth not ſomiche in chaungyng of your places, as in
chaungyng your myndes. If ye this doe, then wyll I knowledg you,
and receyue you holy, as I am holy my ſelfe: then ſhall ye fynde me as a
father, and I wyl embrace you as my ſounes: ſo ſaith the Lord almighty
tyme, leſte ye myght myſtrute the promife maker.

C The vii. Chapter.

Syring that we haue ſuſche pimyſes (dearly beloued) let vs cleaſe our ſelues from all
filthynelle of the fleſche and ſpypite, and growe vp to full holinesſe with the feare of God. The teſte.
Underſtande vs, we haue hurtte no manne: we haue corrupte no manne: we haue deſtrau-
ded no manne. I ſpeakē not thiſ to condenme you: for I haue ſhewed you before, that ye
are in our heartes to bpe and lyue with you. I am very bolde ouer you. I reioyce greatly
in you. I am fylded with comforte, and am exceeding ioyous in all our tribulacion. For
when we were come into Ḡ acedonia, our fleſche had no rest: but we were troubled on e-
very syde. Outwarde was lightyng, inwarde was feare. Neuertheleſſe, God that com-
forteth the abiechte, comforſted vs by the cummyng of Titus. And not by his cummyng one-
ly: but also by the conſolacion whiche we receyued of you: when he tolde vs your deſyre,
your ſeuente mynde for me, ſo that I reioyſed the more. For though I made you ſorye
with a letter, I repente not: though I dyd repente. For I perceyue that theſame Epiftle
made you ſorye, thought it were but for a ſeason. But I nowe reioyce, not that ye were
ſorye, but that ye ſo ſorowed that ye repented. For ye ſorowed godly: ſo that in no-
thyng ye were hurtte by vs. For godly ſorowe cauſeth repentaunce unto ſaluation, not to
bee repented of: contrariwyſe wiſely ſorowe cauſeth death. For beholde, what di-
ſtigence this godly ſorowe that ye tooke, haſte wrought in you: yea, it cauſed you ſo cleare
poure ſelues. It cauſed indignacion, it cauſed feare, it cauſed deſyre, it cauſed puniſh-
mente. For in all thynges ye haue ſhewed your ſelues, that ye were cleare in that matter.
Wherfore, though I wrote unto you, I dyd it not for his cauſe that had done the harte,
neither for his cauſe that was hurtte: but that your good mynde for vs myght appeare a-
mong you in the lyght of God. Wherfore, we are comforſted, because ye are comfor-
ſted: yea and exeadynglye the more ioyed we, for the ioy that Titus hadde: be-
cause his ſpypite was refreſhed of you all. I am therefore not nowe aſhamed though I
boſſed

The paraphrase of Erasmus vpon the.ii. Epistle

boasted my selfe to hym of you. For as all thynges whiche we speake vnto you are true, even so our boasting, that I made vnto Titus, is founde true. And his inward affection is more abundant toward you, when he remembreth the obedience of you all. holme with feare & trembling ye receyued him. I rejoyce that I may be holde ouer you in al thinges.



pon sure trust of such promyses of God therfore, let vs so vse our selfes, dearly beloued, that we seme worthy the same, cleansyng our selfes not onely from all filthynesse of body, but also of the soule, that we both may leade a hurtlesse lyfe among memme, and haue therewith an vpright harte to God, furnyshed with full and perfite holynesse agaynste the cummyng of Christe: in the meane season doyng our dueties, not of dissimulation, as Hypocrites doe, but for feare of God, who geueth every manne reward accordyng to his deseartes. So wyde and large is the loue, whiche I beare toward you, that I claspe and embrase you all together with my whole harte: receiue ye me lykewise, as I am, into your hartes, specially synce that ye receyue other, which both loue you lesse, and are, with theyr costly fyndyng and disdaynfulnesse, chargeable vnto you, and besyde this, lode you also with ceremonies. Neuer hurte we any of you, nor with false learning corrupted any of you, nor violently exacted ought of any man: whiche ye muste not take as spoken to condemne or reiecte you, but to make you the better. For by that I haue alreadie wryten vnto you, it may be clearly perceyued, that I with all my harte loue you, and am with the stonge bande of chariti so knytte vnto you, that I am readie bothe to lyue and dye with you. Such a greate trust haue I in you, that vpon youre head I dare warante any thyng, and greate cause haue I to glorie of you, whome I haue in all poyntes founde obediente.

For your offence I letted not freeiy to reproue you, but nowe I see you amended, my harte is so comforted, and so full of gladnesse am I, that in all myne afflictions, whiche was elswyse in many daungerouse stimes, it clearly wyped awaye all the sorowe of my mynde, takyng it as a pleasure to suffer for suchemennes sakes. For when we were commen into Macedonia, my bodye hadde no rest, but it was troubled on every syde. Outwardlye vexed by such as aduersaries fought agaynste the gospell, inwardlye through feare, leste false Apostles by some craftie meanes myght peruerte you: of the aduersaries of the gospell beaten were we, for other were we afayed, leste they beeyngh dismayed with oure miserable state myght despayze. But God whiche comforsteth the lowe and abiecie persons, comforsteth and refresched vs by the cummyng of Titus, not onely because he was come, whose companie I specially desyred, but also because he came from you merye and gladde. And as he was by you made merye, so made he me gladde and merye lykewise, when he tolde me, howe desyrrouse ye were of me, howe ye weapte and wayled, because that

We haue
hurt no man,
we haue de-
frauded no
man.

God that
comforteth
the abiecie,
comforted
vs by the
cummyng of
Titus.

beyng

of S. Paule to the Corinthians. Cap. vii. Fol. lxxii.

keeyng offendid I came not yet vnto you: and shewed me mo;courer, howe
diligently ye obeyed my comandementes, insomuche that when I was of
this enfourmed by Titus, I toke mo; pleasure of your diligencie in your a-
mendment, than I was sad th:ough your offences. Lothe am I at any time
to make you sorwe, but yet synce that fortuned wel, I repente me not, for that
in my other letters I made you sadde, albeit I before dyd repente. For
althoughthe thesame Epistle, whiche was bothe to you and me so;owful, for
a season made you sorwe, yet am I nowe well therewith pleased, not be-
cause we made you sorwe, but because that sozowe broughte you to repen-
taunce. This woldē hathe in it a certayne kynde of sozowe, vnfuitefull
and hurtfull as when menne either for losse of money, or for losyng theyr
pleasures, or for wrathe and enuye are disquieted in theyr myndes. There
is in Christian religion also a certayne sozowe, but suchē as is profitable
and good, by meane wherof ye are so farre from byeng the wōse by me, that
by thesame ye are well amended and become godly. For he that is for this
sorwe, because he hath displeased god, sheweth thereby, that he is aircidē: Godly sor-
we after this sorte so bringeth one to repentaunce, that it suffreth not
a manne no mo;re to fall agayne vnto his olde faultes. But contrary wise the
sozowe, whiche groweth of woldelye despyses, wōketh death and is herte-
full bothe to bodye and soule. Dooeth not youre state declare this ma-
tter? For what a diligencie hathe this godlye sozowe of youre broughte
in you? What speake I of diligencie? I myghte muche rather saye a sa-
tisfaccion, wherewith to me ye haue clearede youre selues, playnelye shew-
yng, that ye approue not that vnhappie deede: yea I myghte saye an indig-
nacion, as who were so sharpe agaynst the offender, that I was compel-
led to moue you to bee fauourable and gentle: yea a feare, as thoughē one
mannes leopardye hadde belonged to all: yea a desyre footith with to amende
the faulte: yea a zeale and loue to folowe it's in banishyng dishonestie: and
to bee choate, a desyre also to reuenge, as it appeared, by that he, whiche dyd
the faulte, was straighte punished, so that ye haue in all poyntes declared
youre selues to bee cleare and free in that matter.

Wherfore thoughte I wrote vnto you all of the matter, as thoughte it
hadde belonged to all, I wrote not onelye for his sake, whiche dydde the
faulte, or for hym, agaynst whome it was dooen, but rather because ye
shoulde all perceyue what great care I haue of you, (as god is my witnes,) whiche was so pensyfe, bothe leste this infeccion myghte crepe among you,
and the faulte of one or two infecte the whole bodye, and agayne leste it
shoulde bee vnkownen what loue ye beare towarde me, whose wyll ye so
gladlye obeyed. And synce this was vnto you comfo;table, as whiche
reioyse, that suchē are amended, as it was meete shoulde be, gladde am I
also of youre gladnes, but this pleasure of myne was by the gladnes of
Titus encreased, whiche vpon my commendacion was so receyued among
you, that his hearte was by all you refreshed, when he sawe howe ye es-
med me. So that nowe, yf I haue to hym any thyng booted of youre ver-
tue and obedience, I haue for that taken no shame, for in this leopardye is
he, that payseth any manne.

The paraphrase of Erasmus vpon the vi. Epistle

Hym prayed I vnto you, and you I prayed to hym. And bothe chaunced well, for as ye in all poyntes founde Titus suche one, as I tolde you he was: euen so founde he all suche thinges true, as I before of you had boyled vnto hym, and therfore neither before hym, nor before you am I ashamed of lying. And whereas he heretofore loued you, nowe yet vpon profle of youre gentlenes, euen from the vetye heart roote he loueth you, whyles he bethinketh hymselfe and calleth to mynde, how gladlye all ye obeyed oure mynde, whiche he broughte vnto you, and also with what feare and celerence ye receyued hym at his cummyng. And certaynlye glad am I, that I fynde you suche, as I maye in all thinges hereafter be bolde vpon you, so that hencefurthe I wyl not feare to require any thyng of you.

The. viii. Chapter.

The. x. c. viii. I certifyp you brethren, of the grace of God, which was geuen in the congregacions of Macedonia, how that the abundance of theyr reliosing is, that they are tryed with much tribulacion. And though they were exceeding poore, yet haue they geuen exceeding richely, and that in singlenes. For to theyr powers, (I haue them record) ye and beyond theyr power they were wylling of theyr owne accorde, and prayed vs with great instaunce that we would receave theyr benevolente, and suffer them to be partakers with other in ministering to the sayntes. And this they dyd, not as we looked for: but gaue theyr owne selues first to the Lord, and after vnto vs by the wyl of god: so that we coulde not but desir Titus, to accomplay the same benevolence among you also, euen as he had begonne.



Perfore, because ye shoulde herein also satisfie bothe my desyre, and resemble the godly deuocion of other congregacions, I certifie you brethren, howe god assited me in the churches of Macedonia. So: with ready and ioyfull myndes receyued they the gospel, and were so farrre stō beeynge discouraged through the afflictions of Silas & me, whiche were with vs also in trouble, that throughe a confidence in the gospel they iorfully endurde al persecutions. And brefely the greater tormentes we suffred, the moe glad were they of oure deliueraunce. And whereas they are needy and exceeding poore, yet suche hearty myndes had they, that the little, whiche was lefte in theyr emptie cofers, they departed with for the relife of the poore. By meane wherof the poorer they became and moe vroughte to neede throughe theyr godly liberalitie, the rycher are they growen in gentle heartes and singlenes. So: we not onely founde them not harde in geuyng theyr goodes, but also beare true witnes with them, that theyr wyl of good wyl not onely geue accydng to theyr abilities, but also more than theyr abilities were, insomuche that, when we feareynge leste after suche exceeding great liberalitie by reason of nedē theyr might of that they had doen be soyle, refused to receyue theyr free offert, they moste instantelye besoughte vs to suffer them to be partakers of this prayse, whiche is, that they geuyng some parte of theyr substancialle for the relife of sayntes, might agayne be partakers of theyr godlynes, in so dyng not onely satisfying my desyre, but also doing moe, than I looked for, whiche not onely offered theyr goodes, but also fely

feely gaue theselues first to god, and then to vs also, as the wil of god was, by whose inspiration they were moued so gladly to obey vs. In hose good minde so greatly pleased me, that I echozed Titus, that as by hys good counsell ye had already begun this liberalitie vpon good people, he would in you accom- plishe that, whiche was begun, to the intent ye shoulde be the more beholding vnto him, by whome ye haue obtemred this godly prayse of benevolence, that in this poynct ye be behinde none other.

Nowe therefore, as ye are ryche in all parties, in fayth, in woort, in knowlage, in al fer- uentnes, and in loue, whiche ye haue to vs: even so see that ye be plentious in this benevolence also. This saye I, not commaunding: but because of frouentnes, I do alow the vnfainednes of your loue to warde other men. For ye knowe the liberalitie of our Lordes Iesus Christ, that though he was ryche, yet for your sakes he became poore, þ þe through his pouertie might be made riche. And I gene counsell hereto. For this is expediate for you, whiche began, not to doe onely, but also to will a yere agone. Nowe therfore performe the thing whiche ye began to doe: that as there was in you a redines to will, even so ye may perfoume the dede of that whiche ye haue. For if there be first a willing mynde, it is accepted according to that a man hath, and not according to that he hath not.

But rather, as ye in other gyftes passe other, that is to wit in the gift of fayth, in the gift of tonges, in the gift of knowledge, in the gift of diligent ministering, in the gift of charitie, whiche ye haue declared toward vs, be ye likewise in this gift excellent, not because I require so much of you, but for this rehearste I the ready mindes of the Macedonians, that ye being through their example provoked, freely declare your vnfayned charitie, in this behalfe folowing the lorde Iesus Christe asmuch as ye be able: who albeit he were ryche and lorde of al, yet because he would doe vs good, of hys freee goodnes made himselfe poore, and hydying hys almighty power became manne, to the ende that through hys pouertie ye might bee encryched, makynge as it were a chaunge, wherein he received the pouertie of our humanitie, because he woulde make vs partakers of the riches of his Godhead. Therfore as in my other letters I required you not, to leade a syngle lyfe, but for your weale and profit counsayled you thereto: so in thys matier I commaunde you not, but geue you counsell, and for this geue you counsell, because I thynde it shall be profitable for you, namely since the thyng I geue you counsell in is suche, as ye haue alreadye without my counsell not onely begunne to dooe, but also gladly of your owne myndes be- gunne to will it. Nowe remayneth thys, that suche thynges as ye haue begun to dooe, ye perfourme in dede, that as ye willyngly mynded this a yere past, so ye perfourme it, as the Macedonians gaue you example, not aboue your habilitie, as they dyd, but every manne as he is able. That which a manne ge- ueth against hys will, is not acceptable: if a mannes will bee good and ready it is sufficiente, though his gift be measured by hys habilitie: for no man is re- quired to geue that he hath not.

¶ It is not my mynde, that other be set at ease, and pe be brought into cumberasit, but that there be equalnes now at this time, and that your abounding maye succour their lache: The tertie. and that theyr abundance supplye your lache, that there maye be equalitie agreeing to that whiche is written: he that had much, had not the moare abundance, and he that had little, had vncertheit. Thakes be vnto god which put the same good minde to you in the herte of Titus, which accepted the requeste, þ þe rather he was so wel willing, that of his owne accorde, he came vnto you.

The paraphrase of Erasmus vpon the .if. Epistle

For must men so vse theyr liberalitie, that such, vpon whome it is bestowed, live at rest and pleasauntly, and they that geue, be brought to pouertie. But for an equalnes to be kept among you, that is to witte, that through youre riches, wherof ye haue aboundaunce, their pouerty may be reliued: and again that their fayth & godlines, wherin they passe you, may recompence that, that perchaunce wanteth in you, whyles eche of you departeth with other, so that neyther of you lacke anye thyng, but that there bee an equalitie obserued. As we reade it chaunced with oure elders in gatheryng manna, that he whiche had gathered more, with hym remayned there no more, than with an other whi he had gathered lesse. For so is it written in the booke of Exodi: he that had muche, had not the more aboundaunce, and he that had little, had neuerthelesse. These temporall riches haue we but for a season, to live by them from tyme to tyme, because no man shoulde long beeefore caste hys penywo:thes, what he shall haue leste hym. For if ye goe that way to worke, no man will thinke, that he hath for himself sufficient, and spare to geue vnto other. For this present tyme this man hath nede, and thou hast to much. Of that whiche thou hast more than inough, geue as the presente nede requireth. If hereafter it chaunce, that thou thyselfe nede, thou shalt with like liberalitie by some other be eased. And thankes geue I vnto god, whiche inspired this good purpose in Titus hearte, as well as in myne, whiche gladly accepted my request, being elswise well disposed thereto: yea, whiche came vnto you, not so much at my request, as of his owen good wil, albeit he was through myne encouraging the better willed.

The texte. We haue sente with hym the brother whose laude is in the gospel throughout all the congregacions: and not that onely, but is also chosen of the congregacions to bee a felowe with vs in our tourney concrennyng thys benevolence that is ministred by vs vnto the prapse of the same lorde, and to shewe vpon your pron pt mynde. For thys we excheue, that any manne shoulde rebuke vs in thys plentuous distribution that is ministred by vs (to the glory of the lorde) and make provision for honesthingnes: not onely in the sight of the lorde, but also in the sight of me.

With hym haue wee sent the brother, whose faythe and entyrenesse in preaching the gospel throughout all the congregacions is well tryed, and so wel tryed, that of all the congregacions, he was chosen out of the reste to bee as it were a felowe and companyon of our tourney, to bee my helper in gatheryng money, whiche ye of your liberality geue to the glorie of the lorde, by whose moyon, thys matier is wroughte, for a playne declaracion to all menne of your prompte myndes. Dyscretion would, that perfite and tryed menne were put to thys busynesse, leste weake personnes conceyue a suspicion, that thys great summe of money, whiche ye of your free goodnesse geue, is not so much gathered for other as for our selues, whereas wee thereof take nothing to our selues, but the labou & traualle to gather it and to conuay it. For wel know we that to gather money, specyally if the summe bee great, hath an apparente suspicyon of griedines and aswel knowe we, that mennes consciences is with no thyng sooner corrupted.

The texte. We haue sente with them a brother of ours, whome we haue ofte times proved diligent in many thynges, but nowe muche more diligent. The great confidence whiche I haue in you, bath

hath caused me thys to dooe, partly for Titus sake, whiche is my felowe and helper as concerning you, partly because of other whiche are our brethren, and the messengers of the congregacions, and the glorie of Christe. Wherefore sheme ye unto them the proue of your loue, and of our boasting of you in the sighte of the congregacions.

To these two, of whome ye haue good experiance, we haue adioyned the thirde, a certain brother of ours, whome albeit ye knowe not so well, yet in diverse thynges haue we oft tymes founde hym dilygente and faychfull, and in thys busynesse more diligent, than in other, so that I nothyng doubt, but that ye will with any summe of money truste them, partly vpon consideracion of Titus, whiche is my felowe and partaker of the labors whiche I undertake for your sakes, and partly in consideracion also of other adioyned with him, whiche besides that they be our brethren, are also chosen to doce this busynesse by the boyces of the congregacions, by whome the glorie of the gospell is so set forthe, that they may be well called not onely Apostles, but also the glori of Christe. With these shall ye in such sorte vse your selues, that ye nowe specially declare, howe greatly ye loue vs, & that I haue not without cause boasted of you unto them. And suche gentlenes as ye shewe unto them, ye shall shewe toward all congregacions, whose messengers they are.

C The ix. Chapter.

¶ Of the ministering to the saintes, it is but superfluous for me to write unto you: for I The texte. knowe the redimes of your mynde, wherof I boaste my selfe unto them of Macedonia, that Achia was prepared a yere agoe: and your example hath pronounced many. Neuerthelesse, yet haue I sent these brethren, lest our boasting whiche I make of you, shoulde be inayne in this behalfe, that ye (as I haue sayde) may prepare your selues: leste peradventure if they of Macedonia come with me, and fynde you unprepared, wee (I will not say ye) shoulde be ashamed in this matter of boasting. Wherefore, I thought it necessarie to exhort the brethren, to come before hand unto you, and to prepare your good blessings promised afore, that it might be readie, so that it be a blessing, and not a detayning.

Dowe for me to bestow any labourt with my letters to moue you to be charitable vpon the poore, I thinke it superfluous, synce I haue of your readie good myndes suche sure and perfecte knowledge, that I nothyng doubt to boaste thereof as among the Macedonians, so farre that by your example not onely Corinthe, but welyngh all Achia is dysposed, ready, and well mynded to lyke liberalitie. And albeit we were well assured of youre good mynde befoore, yet thought we it not amiss to sende these our brethren before, leste it happily appeare by some meane, that we haue of you made a bayue boaste in this poynte, whiche in other thynges hitherto haue done, as I sayde of you. Nowe the purpose why we sent them before, is, that as wee before wrote unto you, the money be gathered in good tyme, and that it bee in a redinelle, whiche every man is willyng to geue, leste if the Macedonians, to whome I haue boasted of you, come with me and fynde you unprepared, we bee put to shame as one that hath made a bayue bragge of you: I will not saye, leste ye bee put to shame, as menne in thys vnlke your selues, whiche in all other giftes excell other.

The paraphrase of Erasmus vpon the. ii. Epistle

And for thys cause thoughte I it good to desyze these brethren to goethether unto you, before I came my selfe, to prepare the contribucion, whiche ye had before purposed and appoynted, that it myghte be in a moze readines, went to be called when we speake Greke, *enlegia*, that is to saye, a blesсыng, because euery benefite shoulde gladlye and without murmyring be both geuen and taken: if it so bee not, then is it rather extozicn, than a sic gifte. He that wil geue let hym freely geue, and as muche as he wyl. Thys porunce I wotne ycu of, the more a manne geueth, the more rewarde shall he haue.

The texte Thys yet I say: he whiche soweth litle, shall reape litle, and he that soweth plenteously shall reape plenteously. And let euery manne doo according as he hath purposed in his hearte, not grudginglye, or of necessarie. For god loueth a chearefull geuer. God is hable to make you ryche in all grace, that ye in all thynges haue sufficient unto the bimeste, may bee ryche unto all maner of good woorke, as it is written: He hath sparsed abrode, and hath geuen to the poore, his righteousnes remaneth for cure. He that ministreth the seete unto the sower, ministre blynd also for foode, and multiplye your seede, and increase the frutes of your righteousnesse, that on al partes ye may be made rich into al singlenes, which causeth thowes vs that thankes are geuen unto God. For the office of thys ministracyon, not onelye supplyeth the nede of the sanctes: but also is aboundaunte herein, that for this laudable ministeryng, thankes might be geuen to God of many, whiche prayse God for the chedience of your contynyng to the Gospel of Christ, and for your synglenes in distributing to them, and to all men, and in theyr prayres for you whiche long after you, for the aboundaunte grace of god in you. Thankes be unto god for hys unspeakable gifte.

Whoso soweth litle, shall reape but litle, but he that soweth plenteously and with a good chere, shall lykewise reape that he sowed, so that he this doe, not because we bad hym, but because he in hys hearte hath so purposed. For more largely and freely geueth he, whiche geueth with a good will. More sparingly geueth he, whiche geueth with a heuie chere as one compelled. But god loueth a chearefull geuer. For he that dooeth hys duetie agaynste hys will, before hym is coumpted, as though he dyd not hys duetie. And cause is there none, why ye shoulde feare, lesse ye lose this your almes. For God whiche counteth that to bee doone unto hym, whiche is for hys loue bestowed vpon hys sanctes, is sufficienly able, albeit ye receyue no recompence of menne, to make your almes dedes gaynfully to returne unto you, in that he wil geue you substance enough for the mayntenaunce of your lyfe, and also enryche and plentifullie encrease you in all godlye woorkes. For the almes dedes, whiche are bestowed to relieue the poore sanctes, are a good parte of iustice and godlines. Crie as the psalme writer testifieth also: he dealed a blynde and gaue to the poore, for the whiche hys iustice continueth from tyme to tyme perpetually. And my prayer is, that he whiche ministreth seede unto the sower, and geueth him blynd for hys nourishmente, and substance to helpe the poore people, may natayne alwayes your riches, eftstones to helpe them, and so multiplye your seede, and increase the frutes of your righteousnes, that ye may be enriched in al kynnes of vertues, and therewith alwayes growe forwarde into al synglenesse and gentle dysposition of hert, and that ye dayly regard your money lesse & lesse, which while they bee bestowed, not vpon euery rascall, but vpon the sayntes, dooe cause youre lyberalite to auance Goddes glorie, in that the Godlye people bee yng refreshed with youre almes, doe through vs geue thankes unto God:

so that I herein claime some reward, whiche bryng this matter to passe. For in the execucion of this office, wee not onelye by youre liberalitie attayne the reliefe of poore men, but also the greater your almes is, the more genre thankes to God, whiche hauyng an expeirience of youre Godlinesse, for this your bounteausesse, prayse God in that they doo perceave youre obedience to the Gospell with one accord, by reason whereof ye doo frelye and frankelye deale youre substance, not onelye to them for whome wee sue at this presente tyme, but also to all other. For the poore muste bee holpen, wheresoever they bee. Finallye this entith, that in theyr prayers, whiche as thankfull menne, they offre unto God for you, they wylle to see you, that they maye clyndelye see before theyr face your singular godlinesse, whiche they knowe to bee geuen you by god, by the greatnessse of yont almes, wherewith they are reteashed. But for this unspeakable gifte, specially thankes ought to bee geuen to God, whiche both moueth your mind to genre, and prouoketh them not to abuse your giftees to idlenes or riot, but to prayse god.

The .x. Chapter.

Ch. Paul my selfe beseeche you by the mekenes and softenes of Christe whiche whan The text.
I am present among you, am of no reputacion: but am holde towarde you, being absent. I beseeche you that I neede not to be holde whent I am presente with that same confidence, wherewith I am supposed to haue bene holde) againste some whiche repete vs as though we walked carnally. For though we walke in the flesh, yet we doond warre fleshly. For the weapens of our warrefare are not carnall thynges, but thynges mighty in God to caste downe strong holdes, wherewith we ouerthowre counsels and curys hys thyng that exalteeth it selfe againste the knowledge of God, and bring into capiracie all imaginacion to the obedience of Christe, & are readye to take vengence on all disobedience, whent your obedience is fruited. Loke ye on thine ges after the venter appearance?



It to let passe these thynges, & to come to other, I that am no meane apostle, but the vrye selfesame Paul, whome ye knowe well, whiche for your sake bothe haue suffered and doo suffer so greate troubles, doe beseeche you, for the mekenes, softenes, and mercie of Iesus Christ, whose example folowing, I doo humble my selfe among you, outwardelye so behauyng my selfe, as though I were some rascall and an outcaste, not taking vp me an apostles dignitie and authoritie, which the false apostles thyngke to stande in highe lookes, and yet in myne absence, (as these capyfes quarell) fraye you with roughe and cruell letters, heeyng holde upon youre obedience: I beseeche you (I saye) so to redresse youre lyfe, that at my cumming, I bee not compelled to execute the selfesame authoritie once as gayne, whiche I feare to haue vsed agaynst certaine false apostles, whiche thin byng me to bee suche as they bee, reporte, that I carnally lyue among you, as a flatterer, while I am presente to courye faul for feate, and beyng absence, by letters, boaste my selfe, as though I feared no thyng. No thyng do I of any carnall minde, but whatsover I do, alis for your weale, and for the glory of the gospel. Soz though we bee clothed with this mortall fleashe, yet warre

The paraphrase of Erasmus upon the. ii. Epistle

WEE not vnder the rule and gouernance of the fleashe, but holpen wyth the assistance of the spirite of god. As so we and weake as ye thinke vs, yet are we not unweaponed, nor without strength to supprese the aduersaries of the gospel. For the weapons of our spiritual warfare, are not mighty by reason of yron or Steele, as worldly mennes are wone to be, but mighty by the power of god, able to throwe downe all that euer seameth stronglie brylded agaynst hem. Wyth these ouerthow we and tourne vpsyd downe al crafty deuyses, and every high state of wicked people, whiche exalte and avaunce themselves vpon theyz worldly wisedome agaynst the wisedome of god, which we by the gospel profess: and not only supprese, but also subdue & bryng into captiuitie al worldes hys imagination to make the same henceforth obediente vnto Christe, whome it before resisted. But and yf any manne stubberly rebelle, readye are we to reuenge vpon al disobedience, whiche power for your sakes we haue hythero forborne, leste by vsing extremite vpon such as are among you, and such as some of you as yet fauoure, supposyng that they bee excellente apostles, we myghte trouble your commen quietenesse, whiche I will yet hereafter vse paradyng when I see your obediencie growen to suche perfeccyon, that ye canne quietely be contented, that suche shoulde bee excludid out of youre companye, as ye were with the punishmente of the haynous and incestuous fornicatoure. I tell you that the dignite and power of an apostle is not a bodily power, but a spirituall. Ie ye yet no wylle, but to ludge an apostle by suche thynges, as are seene lyke as the commen people esteame a. Lorde to bee a gaye felowe by his cutte, varde ambicione, vnyte, gynges of fortune, and bande of man.

Yf any manne truste in hymselfe that he is Christes, let him consider this agayne of himselfe, that as he is Christes, euen so are we Christes. For though I boast my selfe somwhat more of our authurie (whiche the Lord hath geuen vs to edifie and not to destroy you) it shal not bee to my shame, leste I shoulde seeme as thoughe I wente aboute to make you affayred with letters. For the epistles (saith he) are soye and strong, but his bodily presence is weake, and his speche rude. Let him that is suche, thinke on this. wise: þ as we are in woordes by letters when we are absente, such are we in deedes when we are present.

For a tyme I nothyng speake of false apostles, but generally speykyngh this I saye: yf any man thynke that he is Christes, eyther because he saw him in his mortall boode here in earth, or because he is vnto hym of high aliaunce and hasted, lete hym agayne likewise remembre this wyth hymselfe, that as he is Christes so are we Christes, and so in this behalfe, we are as good as he, so þ nothyng hath he, wherewith to please hymselfe, and to despysse vs. It is the spirite whiche maketh vs nigher to Christe, and not carnall byned. Nothyng dooe I yet hythero, but make my selfe equall with other apostles. We now þ yf I somewhat tooke vpon me aboue them, and gloried of myne authurie, or rather not myne but geuen vnto me of the Lord, and geuen vnto me to dooe you good, and not to hurte, I thynke it shoulde not be to my shame, as thoughe I had more baynly boested of my self, than truely. But of my hyghe authurie will I speake nothyng, leste any thynke, that I with threatening epistles would make you astrayed.

For so sayeth one, whome I for honours sake name not: Paule sendeth ar-
gente and vehemente letters: But when he is presente, he is altogether unlike
himselfe, that is to wete, boch of a weake bodye, wherein there is no maiestye,
and in hys speche so rude, that it in no parte re sembleth that authoritie, wher-
wyth his epistles, as it were, thunder and lyghten: He that for this despiseth
our authoritie, I do hym well to wete, that as my speche is in myne epistles,
when I am absent, whiche these meyne saye is vehemente, suche is oure po-
wer and authoritie brynging presente, yf wee see cause, why to use it. To bragge
wyth woordes suche thynges, as I cannot in dede perfourme, is for lyghte
persones, and not for me.

For wee cannot fynde in oure heates to make oure selues of the noumbur of them, or The text.
to compare oure selues to them whiche praysye themselves. Accurchellosse whyle they mea-
sure themselves wyth e^t emselues, and compare themselves wyth themselves, they unders-
tande noughe: But we will not receyve aboue measure: but accordyng to the measure of
the rule, whiche God hath distributed vnto vs, a measure to reache even vnto you. For we
stretche not oure selues beyonde measure, as thoughe wee reache not vnto you. For even to
you also haue we come wyth the Gospel of Christ, and wee boaste not oure selues ouer of meas-
sure in oþer mennes labours. Yea, and wee hope it wylle comynge to passe that when your faith
is increased among you, wee shall bee magnisched accordyng to oure measure more largelye, and
that I shal preache the Shospell in those regions whiche are beyonde you: and not to boaste of
those thynges, whiche by another mannes measure are prepared alreadye. But lette hym
that rejoyceth, rejoyce in the Lorde. For he that prayseth hymselfe, is not allowed, but he wh^o
the Lorde prayeth.

For came wee fynde in oure heates to accoumpt oure selues in the noum-
bre of them, or to compare oure arthoritie wþtch suche, as wyth deceiptefull
meanes, and craþing woordes auaunce themselves, and not wþtch deedes:
whiche in the meane season for geare, howe they measure not themselves by
theyz owne dooings, but setteþoþt themselves in comparison of menne
without cottage, as they themselves bee, not by anye other waye proue theyz
owne singularnesse, but by depraynge oþer mennes actes, and praysynge
theyz owne God forbydde, that wee shoulde wþtholte ende gloriye, as these
doore. For and yf euerye manne hadde the desyre to bee taken for so greate, as
he wþtch arrogancie woulde make hymselfe, certaynelye there woulde bee of
boasting neþher measure neþer ende. For yit take wee vpon vs oþer mennes
gloriye, but accordyng vnto the measure and condic^ton of suche actes, as
we haue by Goddes helpe doon, estrame oure selues, as wee bee. So that as
muche as he gaue vs, so muche take we vpon vs, and be vpon theys, gloriye not
we. And surelye wee haue not sklendrelye enlarged the dominion of oure capi-
tayne, as whiche came such as farre as to you, not of myne owne head onely,
but sente by God. A sufficient matter to gloriye of haue wee, in that we came
not vnto you after the commen sorte, but after suche a sorte, that by vs the
gospell of Christ was preached vnto you, so that wee neede not wþtch highe
woordes to prayse oure selues, as thoughe wee in dede reache not vnto you,
whiche els wþtche were not verye easye to bee wonne. For came wee vnto you
beyng alreadye brought into belise, as false apostles use to do, but fyrst of al
other persuaded you in it.

The paraphrase of Erasmus vpon the.ii. Epistle

Noz boaste wee oure selfes aboue measure of other mennes labours , takyng
vpon vs the prayse of other mennes actes, as cowardly capitaines doo which
challenge the prayses of winnyng a holde whiche another manne gote. But ra-
ther wee truste , that as your sayth daylye encreaseth and groweth moze and
more, wee shall also through you geate moze praise, accordyng vnto the marke
appoynted vnto vs by God , and preache also the gospell of Christe in cou-
treyes beyonde you , and so auance hys banners further then wee haue hy-
thereto doone, nct dooyngh these actes throughe anothers guidyng , as an bus-
der souldier, noz enteryng vpon that, which is already gotten, and so malapert-
ly taking vpon vs hys praise of other mennes labours, but at this point are
weerather, not onely not to boaste our selfes of other mennes actes ,
but also not to take vpon me the glorie of myne owne,knowyng
that whosoever doth reioyce,musht reioyce in Christes name,
whose busynesse he doeth. Noz is he commended of god ,
whiche bloweth abrode hys own prayses, but he
that is chosen of God as a meete persone,
and faythefullie doothe the office co-
mitted vnto hym ,is the onely
one ,whome the Lorde
approueth and
prayseth.

The .xi. Chapter.

Woulde to God, ye could haue suffered me a little in my folishnesse! yea ye doo also for-
The texte. beare me . For I am galous over you, with godly galousye . For I haue couplid you to one
manne, to make you a chaste virgin to Christe.



Or can I yet refrayne, but that I muste somewhat glori-
ously sette foorth my selfe, notwithstanding I knowe, that
it is taken for a pointe of folishnes, yf a manne prayse hym
selfe, but woulde to god ye woulde a little while suffre me to
playe the foole, yea I doubt not, but ye wll beare with me.
For to this folishnesse am I dzyuen, neither of an arrogant
mynde, noz yet for anyedelsye of auantage, but of a behe-
mente and a fetuente loue I beare towarde you , and as I myghte call it,
a galousye . For certainelye I am galous over you, for euerye thyng a trayed
for you ,as whome I tenderlye loue: Noz loue I you after a woldelye sorte,
but godlye: noz am for my selfe galouse, but in Christes behalfe . For to
hym, as youre onelye spouse haue I spirituallie maried you as a chaste and
vndefiled virgin, from whome ye may never bene deuided. I take nothyng of
yours as myne, Christe is your spouse, I was but the mariage maker

¶ But I feare, leste it cumme to passe that as the serpente beeguyled Eve through the teate, hys subtiltie, enen so yowre wyttes shoulde bee corrupte from the singlenesse that ye hadde towarde Christe. For if he that cummeth preache an other Iesus, then hym whome we preache: or if ye receyue an other spirite, then that whiche ye haue receyued, eyther an other Gospell, then that ye haue receyued, ye myghte ryghte well haue beeene contente. For I suppose, that I was not behynde the chiese Apostles. But though I bee rude in speakyng, yet I am not so in knowledge. Howcheir enongh you wee haue bene knownen to the vmoste what we are in all thynges. Wydde I therin syne, because I submytted my selfe, that ye myghte bee exalteed: and because I preached to you the Gospell of God free? I robbed other congregacions, and rooke wages of them to dooc you seruice. And when I was presente with you and had nede, I was chargeable to no manne: or that whiche was lachyng vnto me, the brethren whiche came from Macedonia supplied, and in all thynges, I kepe my selfe so, that I shoulde not bee chargeable to any manne, and so will I kepe my selfe.

I delyuered you vnto hym a pure and a chaste virgin: but as the craftie serpent onse beguiled the syngle mynde of Eve, corrupting the purenes wherin she was made, so feare I leste throughe the subtiltie of false Apostles, yowre simple wyttes bee corrupted, and chaunge you from that purenesse, whiche ye haue hittherto vsed towarde Iesus Christe yowre husbande, whoine in all poyntes pure, ye purleyn receiued of vs. If it so were, that this newe Apostle, whiche hathe entered vpon my labours, taughte you an other Iesus, than the same whiche we preached vnto you: or if by hym ye receyued an other spirite, whiche ye receyued not by vs: or if he taughte you a gospell, whiche we taughte you not: then myghte ye lawefullie suffer hym braggyng and auauncyng hymselfe aboue vs, as one whiche hadde geuen you, that coulde not be geuen by vs. Howe if ye of them receyue no thyng, but that whiche we plentifullie gaue you, what shoulde the matter meane, that ye in manier dysdayne vs, and beare with theyr arrogante hautenes? Bee it that they bee hyghe Apostles, yet touchyng the encrease of the gospell, surelye I thynke my selfe in no poynt behynde anye of the chiese apostles. Bee it, that they bee more eloquente than I am, yet in knowledge will I geue them no place.

There is no nede of a paynted tale, when the thyng selfe is presente. Lette them never so muche with theyr blasynge woordes boaste theinselues, we haue with vertaye deedes shewed towarde you oure myndes, and power apostolique, so that ye coulde in vs fynde no lacke, excepte peraduenture this displease you, for the whiche ye shoulde moste commende oure good myndes, because we haue not with disdaynefulnesse beeene painfull vnto you, as they bee, but among you humbled and submitted my selfe, not to deceiue you thereby, but throughe myne humblenes to exaulte you in the faithe: or this, because I was not costlye vnto you, but frelye and at mine owne finding preached vnto you the gospell of God, so farre foorth sparing

The paraphrase of Erasmus vpon the ii. Epistle

sparing you, that notwithstanding I was in great pouertye, yet rather had I robbe other congregacions, because I would without any charge of yours dooe you seruice, not so muche as at that tyme chargeable to any manne, when I was among you though I than were in great nede. For than was I in my pouertie reliued by such as came from Macedonia. So that not only in this thing, but also in all other, I haue and will lykewise hereafter so wately kepe my selfe, that I to no man bee chargeable,

the xxxi.

C If the trueth of Christe bee in me, thy s reley syng shal not bee taken from me in the regions of Achaia. Wherfore? because I loue you not? God knoweth. Neverthelesse what I dooe, that will I dooe, to cut away occasyon from them, whiche despise occasyon that they myghie bee founde lyke unto vs in that wher in they reioyce. For suche false Apostles are disceateful woorthers, and fashon themselues lyke unto the Apostles of Christ. And no matuer: for Satan hymselfe is chaunged into the fassyon of an aungell of lyghte. Therfore it is no great thing though hys minister fashon themselves as though they were the minister of rigtheousnesse, whose ende shalbe according to theys dedes.

Now speake I this arrogantly, but so alway fauour and aide me the trueth of Christe, as not onely at Corinthe, but also in the whole countrey of Achaia thy s glorie of myne in preaching of the gospell freely, shall not be taken from me. And why doe I this? Despyse I your liberalitie for anye hatred borne toward you? God knoweth, that thy s is not the cause, but that whiche I dooe, and mynde to dooe hereafter, is to cut away all occasyon from suche, as in vs seeke to fynde faulthe: that where as these menne are ryche, pretendyng openly that they refuse rewardes, and yet receyue them secretlye, that not so muche as in this poynte, wherein they seeke for a false prayse, they be founde better than wee, whiche not so muche as in our pouertie receive oughte of anye man, not sufferyng that they shoulde passe vs, no not in thy s bayne and counterfayete kynde of godlinessse. For these in dede preach the gospell, not of good will, but for theys owne lucre and auauncemente, and whereas they are neither sente by Christ nor dooe Christes seruice, yet take they falsly upon them the honor of an Apostles name, and make as though they were hyred into the vineyard of the lorde, and that they are hys woorkmen, when they hynder hys businesse, and vnder the pretence of the Gospell seeke theys belly fare, enterlasyng theys owne doctrine, muche like them, whiche intendyng to deceiue, mingle with the pureste wine that can be had, deadly poysone, takyng vpon them in the meane season an apostles persone, that vnder the colour of that autoritie, and shadow of that hygh name, they may the rather deceiue simple people, more lyke to entelude players, than to Apostles. And surely it is the moste deuelyche kinde of deceite, vnder the colour of religion to sowe the venomous poysone of vngodlienes. They say that Christe is theys maister, when in dede they dooe the devill seruice. Now maruaile is it any, if the scholers resemble theys maisters. For even the darke devill satan hymselfe with no other craftie meane more hurteth menne, than when he by dyssembling what he is, by enchauntemente turneth hymselfe into the lykenesse of a bryghte aungell. But suche as are the vnfayned Disciples of Christe vse no deceite, therbyn resembling theys maister.

of S. Paule to the Corinthians. Cap. xi. Fol 1c.

And it is no new thyng, that the minysters of the deuyll take vpon them a contrary persone, that whereas they sette huryghteousnesse, they may yet sceme the minysters of ryghteousnesse, whiche beyng inoste false traytours, pretensing frenshyp are extreme enemies. I vse not yet myne autoritie vpon them, but for a quyetnesse leauue them to theyr malycce. But they shall not escape punishment, for all euill woorkes shall haue an euil ende.

C I say agayne, leste anymanne thynke that I am foolysche: or els even nowe take pe me as a foole, that I also maye boast my selfe a litle: That I speake, I speake it not after the Lorde, but as it were foolysche, in thy s matter of boysting. Seing that many reioyce after the fleshe, I wyll reioyce also. For ye suffre fooles gladlye, seing ye your telues are wylle. For ye suffre if a manne bryngē you into bondage: if a manne deuoure: if a manne take: if a manne exalte hym selfe: if a manne smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe.

Indnowe muste I agayne desyre you to beare with me, that I may sumwhat truely boaste of my actes, leste some thynke it foolishenes for me to praise my selfe. If I can not obtain this much of you, yet beare this muche with my foolishenesse, if ye cau, that synce these matchauntes among you so muche crake of themselues, that I may also somewhat glorie of my selfe. For that, whiche I am nowe about to say, shall not sauer of that pure spicite of Christe, but rather worldly foolishenes: for glorie will I of such thynges, whiche nothing the more bryngē vs into Goddes fauoure, but are such wherof the foolysche commen sorte is woonte to bragge and crake, wheras in them, true glorie resteth not. I knowe that it is lyke foolishenesse, that I dooē, but these false preachers crakes cōpel me to it, whom yet ye fondly suffer to glorie. Since therfore there be among you so manye, whiche woulde be coumpted for apostles, and yet boaste of no such thynges, as make to an apostles dignitie, I wil also sumwhat of my selfe glorie, in this folowing theyr foolishenes, whiche oure foolishenes ye shal in the meane season take in good woorth: for wyse menne, as ye are, gladly beare with other mennes foolishenesse. And good reason is it that amonge so manye as continually glorie, ye for a whyle suffer me, synce my reioylyng shall not vnto you be paynefull as theyrs is. In them ye suffer willyngly to bee broughte into bondage, wheras Christe woulde haue you free: or if anye of them with costes deuoure and weare you oure wheras we freely taught you: in them ye suffer, if any by receiuing presentes and giftes diminishe your substance, if any throughe pryde vse tyrannye vpon you, yea and that whiche is a poynte of extreme vilanye, smyte you in the face with hys hande, or if they thys dooē not, yet they so handle you some other way, that the vilannie is no lesse. These for theyr thys dooing, ye thynke hygh apostles, hauyng them in prye for such thynges, for whiche it is commenly coumpted foolishenes for any manne to auaunte hym selfe. Is though we could not abuse the same tytles with power and autoritie to kepe you vnder, had we not rather hadde a greater respecte to youre wealthē than to our dominion.

The paraphrase of Erasmus vpon the.ii. Epistle

The texte. Henbeit u herin soever any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the sede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant: In stripes aboue measure: In pnes more plentiously: In death oft. Of þ Jewes fift times receyued I every time fift stripes saue one. Thysse was I beaten with roddes. I was once stoned. I suffered thysse shipwrecke. Nyght and day haue I bene in the depe sea. In iourning often: in patels of waters: in patels of robbers: In ioperdies of mine oune nacion: in ioperdies among the Heathen: in patels in the citie: in patels in wyldernes: in patels in the sea: in patels among false brethren: in labor and trauail: in watching often: in hunger: in thise: in fastynge often: in cold and in nakednes: besyde the thynges whiche outwardly happen vnto me. I am eyn. bidayly and doe care for al congregacions. Who is weake, & I am not weake? Who is offended, and I haue not? If I v.ust nedes boaste, I will boaste of the thynges that concerne myne infirmitie.

And (for a while to speake lyke a foole) what crake they of, or what is it that maketh them so much to stand in their own conceites, wherin I can not match them? They would haue it sem a great mater to bee an Hebrewe, as though god much regarded of what stocke a man cummeth, and yet if it bee any thing worth to bee an Hebrewe borne, I am an Hebrewe also. They are Israelites, so am I: they are of the sede of Abraham, euen so am I. For with such vain tytles brag they themselves, in whiche yet if we lusted to glory, we are as good as they, & in such poyntes, whiche verely make toward the gloriye of an apostle, we passe them. They are the ministers of Christ, let it be so, but (to speake thys foolishly but yet truely) more am I. That I so am, I declared neither with high looke, nor with takynge of presentes, nor by braggyng of my kyndred, but by such meanes, as euidently proued mine apostolique spirite. I haue take more paines than any of them, more stripes haue I suffered, more oft times emp̄soned, in ioperdie of death more often. And if ye lust to heare a particular rehearsall, of the Jewes fyue tymes receyued I every time fift stripes saue one: thysse was I beaten with largeautes roddes, once was I stoned, thysse suffered I shipwrecke, nyght and day haue I bene in the depe sea, not without extreme desperacyon of my lyfe. What nedē I of these to make a syngulare rehearsall: synce I for the gospels sake haue oftentimes bene in ioperdie, not onely by sea, but also by lande: oftentimes in ioperdies of waters, in perill of robbers, in perill by reason of persecucion of the Jewes, in ioperdies among the violent Heathen, in perill in the cities, in perill in wildernes, in perill in the sea, when we were lyke to haue bene slayne of the mariners: in ioperdie of suche, whiche vnder the false name of christian men resisted our gospel. Now wil I let passe my continual labours and trauayls taken for the Gospels sake, and not rehearse my continual and often watchinges, my hunger and thirst suffered often times, my often fastynge, nor the Payne of coldenesse and nakednes. But the paines, whiche I haue hitherto rehersed, appertain onely to bodily affliction, whiche in the meane season was lykewyse in no lesse trouble and carefullnesse of mynde, whiche I take for suche a multitude of congregacions, whiche I so hartely tender, that whatsoeuer chaunceth vnto them, I thinke it to chaunce vnto my self. For whose miseries am I not as soray as for myne owene? Who is weake and diseased, with whose weakenes, I am not also grieved my selfe? Who is offended, with whose displeasures I am not in mind offendē? þf I must nedes boast, rather wil I boast of such thynges, whiche shew myne infirmitie, than of such, as shew my greatness. Let other boast, how for þ gospels sake they are much made of, that they grow riche, that vnder Christes tyme they beare great rule, more esily think I it to boast, þ I for Christes sake haue suffered bilany & affliction.

The God and father of oure Lorde Jesus Christ, whiche is blessed for euermore, knoweth that I lye not. In the citie of Damasco, the gouernourte of the people vnder kyng

kyng Arctas, arde wachte in the citie of the Damaseens, and woulde haue caughte me, and at a wyndowe was I let downe in a basket thorow the wall, and so escaped I his handes.

God and the fater of our Lo:de Iesu: Christe knoweth, that I ly no: thyng. When I was at Damasco, he, whome kyng Arcta fater in lawe to Herode hadde made ruler ouer that countreye, had layed wachte in the citie of Damasco, labouryng by all the meanes he coulde to take me, to do the Jewes a pleasure, and woulde haue kyllid me, as the auctour of sedicion: what shoulde I do? Learned had I of the Lo:de, sometyme in cruell perse-
cucion to flye. My mynde gaue me, that the tyme was not yet comen to suf-
fer martyrdome, but rather that the tyme required to preache the gospell a-
bode: but the tyranne had rounde about besette me, so that refuge was there
none, but that in a basket throughe a wyndowe from the wall, I was with
a rope lette downe, and thus escaped I the rulers handes,

The.xli.Chapter.

Doubtless, it is not expedient for me to boast: I wyll come to visions and reuelac-
tions of the Lo:de. I knowe a man in Christ, aboue fourtene yeares a goe (whether he were The texte.
in the bodye I cannot tell, or whether he were out of the body I cannot tell, God know-
eth) howe that he was taken vp into the thy:de heauen. And I know the same man (whe-
ther in the body, or out of the body, I cannot tell, God knoweth) howe that he was taken
up into þ paradise, and heard secrete wordes whiche no man can vster. Of this man will
I boast, but of my selfe wyll I not boast, excepte it be of myne infirmitie. For though I
would boast, I shal not be a folke, for I would saye the trouth. Neverthelesse, I spare pou-
liche any man shoulde thynke of me, aboue that whiche he seeth me to be, or that he heareth
of me. And lesse I shoulde be exalted out of measure thorow the excellencye of the reuelac-
tions: there was gauen vnto me unquietnesse thorow the fleshe, even the messenger of Sa-
tan to buffet me: because I shoulde not be exalted out of measure. For this thyng besought
I the Lo:de thy:le, that it might departe from me. And he sayed vnto me: my grace is suf-
ficient for the. For my strength is made perfect thorow weake[n]esse. Very gladly therfore
wyll I reioyce of my weake[n]esse, that the strength of Christ maye dwelle in me.



His farre foorth haue we rehearsed suche thinges, as de-
clare oure troubles and miseries, and suche matiers, as
in mennes iudgements byng vs rather in contempte,
than in any renoume. But nowe whether I shoulde also
rehearse other thinges or not, I haue not fully determit-
ned, of whiche yet some falsly boaste theselues. Shoulde
I glorie or not? Pea sometyme expediente is it to glorie,
namely since the drifte of myne epistle hath brought me
to the visions and reuelacions of the Lo:de Iesu:, of
whiche sorte synce false apostles fayne manye, and wantonlye boaste them,
even agaynst my wyll, as one compelled, (lesse in this I seeme behynde the)
I wyll rehearse but onelye one, and that not to my glorie neither, but to the
glorie of god. I knowe a certayne manne, whiche aboue. xiii. yeares a goe
was taken vp, whether it were in the bodye, or without the bodye I cannot
tell, god knoweth, whiche yet was taken vp into the thy:de heauen, and
thence agayne taken vp into paradise, and in bothe places hearde secrete
woordes, whiche no manne can vster.

The paraphrase of Erasmus vpon the. ii. Epistle

So; this maunes sake, to whome thowgh gods fre goodnes such blissfulnes beseill, glooy will I, but of my selfe boast wil I not, sauting in the rehearsing of such thinges as declare my weakenes and infirmitie. And yet if I in this matier also minded sumwhat to speake of my selfe, since I shoulde neither lie nor of my selfe speake vainingly, though I haue acknowledged foolishnes, yet could I not justly be condemned thereof: but yet so; your sakes, and not so; myne owne abstayne I from rehearsing of them, leste some thinke moxe in me, tha there is, and suppose that I am some greater one, tha either myne actes, or my preaching pretende. And peraduenture it is not without leopardie neither, to glooye of such thinges as make vs great, and thereby nigh vnto the leopardie of arrogancie. So; this cause leste I myghte bee to proude by reason of high reuelacions, or els among men be taken so; greater than it is expedient I shoulde: I haue by the sufferaunce of the moste merciful god, gyuen vnto me biquetnes and affliction of bodye, bothe to put me in remembraunce of my condicion, and also to teache all men, that I am a mortall manne, vnder lyke miseries, as other been. There is geuen (I saye) to truble me, whiche do Chistes seruice, the messenger and minister of Satan, to resist my gospell, and with mooste cruell persecutions to vex me, as one that on the heade gyueth me buffettes, keapyng vnder and supressing me, leste I myghte to muche bee exalted. And because this punishment exeadynglye disquieted me, thysse besoughte I the Lord, that he woulde from this affliction delyuer me, but he seeyng, what was better so; me, than I coulde my selfe, he aunswerted me after this sorte: Paule bee contente with my goodnes towardes thee, and desye nomore. As so; thyne afflictions appertayne bothe to the magnifying of my glooye, as who thowgh my ayde canste not bee ouercommen, bee the stormes never so greate, and also to thy saluacion, whiche by boylye afflictions, arte in spirituall treasures of the soule dayelye moxe and moxe enriched.

For my
strengthe is
made per-
fect thorow
weakenesse

And so dooeth mannes weakenes make perfite the power of God, and infirmitie accomlyshe strengthe. So; when by preaching of vile and weake personnes the gospell not onelye holdeth on, but also flouris: whethe agaynste the deuyll and the wold, blyng agaynste it all kyndes of crueltesse, it maketh a playne profe that this geare is not, by anye woldelye power broughte aboute, but by the power of God. Nowe then the moxe afflictions we suffer, the moxe is Goddes glooye sette foorth, whiche by vs woorketh and sheweth his power. Syncne than I was thus aunswerted of God, hencefoorth the wyll I of nothyng moxe gladye rejoyce, than of my afflictions, wherby I seeme rather feble, than greate, in whiche also if there appeare anye greateenesse or heygthe, all is to the glooye of god: that wher so; Chistes sake I seeme feble, by hym I maye seeme strong and mightie.

The texte.

Therefore haue I delectacion in infirmities, in rebukes, in neade, in persecutions, & in anguyshes for Chistes sake. For when I am weake, then am I strong. I am becs a folc

In boasting my selfe, ye haue compelled me: for I ought to haue been commended of you. For in nothing was I inferior vnto the chiche Apostles: though I be nothing, yet the tokens of an Apostle were wrought among you with all pacience, & signes and wonders, and myghte dedes. So what is it, wherin ye were inferior vnto other congregacions? Excepte it be herein, that I was not chargeable vnto you. Forgiue me this wrong. Beholde, nowe the thirde tyme I am ready to come vnto you: and yet wyl I not be chargeable vnto you. For I leke not yours, but you. For the chyldren ought not to lay vp to the fathers and mothers, but the fathers and mothers for the chyldren.

And therfore I specially rejoyce and triumphe in myne affliccions, in my reproches, in my pouertie and persecution, and in my distreasess suffered for Christes sake. For when I am in suffering them most forslake, and despasse in myne owne strength, than am I through Christes healpe verely stronge and myghty. But whither am I driven through the behemantie of this mine oration? He thinketh I am nowe with boasting falle[n] to playne folishnes, but ye are the occasion, who compelled me thereto. For synce all that ever I was able to do, was geuen me for your weale, it besimed you to haue spoken that thing to my commendacion, whiche I nowe busemely am compelled to reporte of my selfe. I leke not for the prayse of that thing, whiche I never dyd, but if I haue done as muche as any other, why are other more made of then I? I am but a poore man, for synto of a lowe degree, troubled and beaten vnder fote, not eloquent: I neither thing was refuse nor improue anye of these, these thynges are myne, yf there be any I infest incommodytie in them. Yet as vile as I am, touching you, ye founde me the chiche in no poynt behynde other Apostles, I wyl not saye, of the meane sorte Apostles onely, but not somuch as behynde the hyghest. I boaste not of that in my selfe, whiche ye haue not founde in me, for I haue playnly proued, that I am a very Apostle, and therof make I your selfes iudges. The fyrt and chiche argument and profe of an Apostle is, for the gospelles sake gladly to suffer all troubles, in which poynte I haue certaynly shewed my selfe to be an Apostle. Neyther lacked we such gyltes, wherwith God for the vnbeleuers sake bringeth my preaching in credence, as signes, miracles, and myghtye dedes. Yf I saye not truth, tell me wherin ye are behynde other congregacions, or what gaue any of these greate Apostles to any congregacion, whiche we gaue you not? Excepte thys onely be a lacke, that I was not costly vnto you, as other Apostles were, ye can me finde no lacke: in which poynt yf I haue offended you, forgyue me this displeasure, euen because I haue not offended you, though in dede I repent me not of my so doing. Nowe haue I twyes already been among you, and was chargeable to no man, & loe, nowe purpose I the thirde tyme to see you, nor yet mynde I more to be chargeable vnto you nowe, than I haue ben before. And though I shewe yet none earnest cause for it, yet is it not withouta cause, but for what cause soever I doe it, al is for your weale, and in this matier I vse my selfe as a true fathet. For the children ought not to laye vp for theyr fathers and mothers, but contrary the fathers & mothers, for theyr chyldren. Fathers loue is such a thing, that they are not content to bestow only the goodes, whiche they with great labours haue gotten, for the weale of theyr chyldren, but also theyr lyues.

For I see not yours, but you.

The paraphrase of Erasimis vpon the ii. Epistle

The tecke. I will very gladly bestowe, and wilbe bestowed for your soules: though the more I loue you, the lesse I am loued agayn. But be it that I was not chargeable vnto you: neuerthelesse whan I was craefte, I tooke you with gylde. Did I syll you by any of them, whome I sent vnto you? I desyred Titus, and with him I sent a brother. Hyd Titus detraude you of any thing: walked we not in one spyyt? Walked we not in like steppes? Agayne, thinke ye, that we excuse our selues vnto you? We speake in Christe in the light of God. But we doe all thynges (dearly beloued) for your edifying. For I feare, leste it come to passe, that whan I come, I shall not fynde you suche as I woulde, and that I shall be founde vnto you suche as ye woulde not. I feare, leste there be founde among you debate, envyng, wrathe, stife, backbytinges, whysperinges, swellynges and discorde. I feare, leste whan I come agayne, God byng me loue among you, and I be constrained to bewayle many of them whiche haue synned all readie and haue not repented of the vncleanness, fornicacion, and wantonnesse, whiche they haue committed.

And therfore so farre am I from exacting any thyng of you, that I not only am ready with all my harte to bestowe, that I haue vpon you, but also my selfe, if it be expedient for your soule helth. Sufficient is it for me, that I as a fathere this doe for my chyldren, albeit I am not ignorant, that it is with me towardes you, as it is with many fathers with theyz chyldren: that wheras I tenderly loue you, I am not lykewylde loued agayne, but lesse regarded than they, whiche would you not so well as I. But the case, that I was not my selfe chargeable vnto you fearing enuy, but yet that through craftie conueyance, I beguyled you, workyng that by some hitered therunto, whiche I was ashamed to doe my selfe. For paradynture some wil make this cauilaacion, thinking me to be such as other bee. Tell me I pray you, exacted I any thyng of you by any of the,

Drd I syll whiche came vnto you in my name? I desyred Titus to goe vnto you, to you by any of them hym adioyned I as a companion, the brother, whiche is well tryed and whd I sent knownen of all the congregacions. Exacted Titus any thyng of you? Had vnto you?

we not both one mynde? Walked not we both lyke steppes? For I refuse not to haue that layed to my charge, whiche was done by suche as I sent vnto you. But nowe thinke ye agayne, that whyles we this speake, we pleade our owne matter: no not so, but whatsoeuer we speake, whether it be in humbling of our selfe, or exalting, laying your vnyndnes to your charge, al is done for your weale, dearly beloued brethren, as God is my witnesse whiche knoweth my conscience, and as Christ also is my witnesse whose cause I haue in hande. I assay all wyses, I leaue no meane vnseachid, I shape my selfe into al fashions, & all to byng you to better frame. I no thyng feare these counterfayte Apostles for my owne sake, but this feare I, leste whd I come, vnto you, I fynde you not such, as I woulde ye were, & ye agayne fynde me such, as ye woulde not. My desyre is to see you in al poyntes faulterles, that ye may againe see me mylde and wel pleased. But if ye contynew to geue eare to some, I feare, leste I shall fynde among you debate, envyng, wrathe, stife, backbytinges, whysperinges, swellynges, & discorde, so that yf I come agayne, I feare leste it chaunce, that whom it seemed to be seen of you myr and pleasaunt, as one suffisently troubled with your outragiousnes already, the Lorde among you bring me loue agayne, so that in steade of a tryumph I be compelled to moane in all theyz behalves, whiche haue already synned, and not repented as yet their vncleanes, fornicacion and wantonnes, whiche they haue committed.

¶ The.xiii.Chapter.

Nowe come I the thyrd tyme vnto you: in the mouth of two or thre witnessess shall e-
uery woord be stabylshed. I tolde you before, and tell you before: and as I sayed when
I was present with you the seconde tyme, so wryte I nowe beyng absent, to them whiche
in tyme past haue synned, and to all other: that þt I come agayne, I wyl not spare, scryng
that ye haue experiance of Christ whiche speakeþ in me, whiche amoung you is not weake,
but is myghtie in you. For though he was crucylized in weakeþ, yet lyueth he throughe the
power of God. And we no dout are weake in him: but we shal liue with him: by the myght
of God amoung you.



His shalbe my thyrd cummyng vnto you, agaistre
which let euery of you be in a readines. For I wyl no
lōger wynke at matters, but minde in them to procede
straitly, and as the extreme rigoure of the lawe will.
Whosoever shall be accused, shall by the wytnes of
two or thre either be quited or condemned. Once haue
I alredy warned you, and agayne nowe warne you,
and as I sayed, when I was present with you the se-
conde tyme, so wryte I vnto you nowe beyng absent,
not only to them, whiche euene at that tyme hadde offended, but also to all
such, as are offenders, yf I fynde them vnamended, soasmuch as I haue
nowe twyse geuen you warnyng, I will no more spare you, as I haue
heretofore done. For what meane you? Seke ye to your owne displeasure
to haue experiance, whether suche thynges as I speake, I speake of my
selfe, or by the spitle of Christe, whiche by me speakeþ vnto you. What,
despise ye hym also, as weake? He towarde you was not weake, though
he once were suche vnto the Jewes and Pilate, but rather among you he
declared himselfe myghty, by whose name ye sawe the dead to lue againe,
devils to flee, and the lycke to be made whole. For albeit he once touching
the weakenes of nature, whiche he had taken vpon hym, woulde be faste-
ned vpon a crosse, yet must he not therfore be countyd as weake. He dyed
by reasō of the infirmitie of his body, but he lyueth through the power of
God the fater. Lykewise we Apostles, though folowing the steppes of
Christ our maister, to vnbelyuers semefible, whyles we are of them bea-
ten, emprisoned, and reviled, yet through the power of God, myghtie shal
we be by hym agaistre you, yf you with stouernes prouoke my pacience.

¶ Iroue your selfes: whether ye are in the fayth or not. Cramen your owne selues: knowe
ye not your owne selues howe that Jesus Christe is in you, excepte ye be cast awaies? I The text,
trust ye shall knowe, that we are not cast awaies. I desyre before God that ye doe none e-
uill, nor that we shoulde seme commenable, but that ye shoulde doe that whiche is honest:
and let vs be counted as cast awaies: We can doe nothyng agaist the truthe, but for the
truthe. We are glad when we are weake and ye strong. This also we wryte for, euene your
perfectnesse. Therfore wryte I these thynges beyng absent, leste when I am present, I
should vse sharpenes, according to the power, whiche the Lord hath geuen me, to edissie,
and not to destroy. Finally brethren, fare ye well: be perfecte, be of good conforter, be of
one mynde, lyue in peace, and the God of loue and peace, shalbe with you. Grite on: ano-
ther in an holp kylle. All the salutes salate you. The grace of our Lord Jesus Christ, and
the loue of God, and the felowshyp of the holy ghoſte be with you all. Amen.

The paraphrase of Erasmus vpon the. ii. Epistle

Seke not to haue a profe of vs, but rather proue your selfes, whether ye contine w in the gyft of fayth, or els be fallen from it. Searche and examine one an other of you. Ye had playne experiance by your working of miracles, and by sondrye other gyftes howe that not somuche as in you was Christ weake. yf that power be gone from you, it is a plaine profe, that eyther your fayth is waxen faynt, or that Christe beyng displeased with your euyll lyfe hathe altered his good mynde towarde you. Ye knowe not your selfes, and wyll ye haue experiance of me, when youre selfes knowe not, whether Christe bee in you, or not. for he is in you, yf the strength of faythe bee in you, onlesse peraduenture your faythe beyng after a sorte safte, ye haue through buncleane lyuyng deserued to bee rejected of Christe. But howesoeuer the matter goe with you, I truste ye shall in vs euidently perceyue, that we are not forsaken. My faythe is whole, and thereby shall Christe in me bee able to punysh al suche, as wyll not with a good will come to amendmente. But what sayd I, (I truste-) yea rather contrarie muche moxe wyls he we and desyer God that through your faultes I be not compelled to shewe my power, not because we feare, leste we be founde weake, if we goe about to shewe thesaine, as some baynly talke of me: this rather is my desyer, that we be countred as castawayes, so that ye be vpright and honeste. For yf ye contynewe in fayth and godly lyfe, cause haue I none, whye to vse my power agaynst you. Nor refuse I after thys sorte to do nothyng a- seme weake, and for thys to bee reakened to haue no power, because ye gaunte the gaue me none occassione to exercise it. for agaynst the truth we can do no- truch but thynge, but whatsoever we can doe, all is for the truth: in somuche that we agaynst innocentes haue no power, but agaynst offenders are we of power. yf there be in you nothing founde worthy of correccyon, ye shall as it were bnarne vs, with innocencie declarynge your selfes myghtie, by reason that ye shal fro me as a weake one take away the power geuen vnto me to punishe with all. The flauderers of my name will saye I can doe nothing, affirmynge that I coulde not for some lacke in me, doe that thing, whiche by reason of your integritle I coulde not doe. But gladdie am I, as often as after this sorte ye be stonge, though we be iudged weake, yea we be not only gladdie, yf this so be, but also moste heartely wyls he, that I seme to lacke somewhat, so that ye be perfecte. And for this cause thought I it good more earnestly to warne you by letters, leste when I come, I myght be compelled to vse rigoure. Muche moxe wyls he I to haue you amended with threatynge woordes, than to vse my power in punyshyng you, geuen vnto me of the Lord for your weale, and not to hurte you. Against innocentes I came doe nothyng, but it ma- keth muche matter, that suche as with harnouse vices corrupte your congregacion, scape not alwaye unpunished. I haue nowe in aduertising you done my parte, it remayneth, that ye doe yours. Diligently apply your selfe vnfaynedly to refoyce, all occasions of sorowe settte a parte, encreas- ing styl from better to better, vntyll that ye become perfecte, amending suche thynges, as hurte your innocencie, that when your faultes are suf- ficiently corrected, ye may of your amendmente take comforde. Agre to- gether, and striue not eche one with other of you through sondrye opin-

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of S. Paule to the Corinthians. Cap. xiii. Fol. lxxii.

ons, lette there bee among you peace and mutuall loue. If ye so do, then wil the god of loue and auctour of peace, alwayes fauour you and with you bee contented. Greete eche one another of you in a holy kyss, not after the common soþte, but euен with your heartes. All the sayntes, whiche are here, grete you. The fauour of oure Lord Iesus Christ, and the loue of god the fater, and the felowshyp of the holy ghost bee among you al: that acknowleghyng the benefite of the sonne, the charitie of the fater towarde you, whiche in such soþte loued you, that he gaue you his onely sonne to bee your redemer, and the goodnes of the holyc ghost, by whome he alwaye geueth vs his gif- tes, ye maye after the exaumple of the vndeuided trinite, lyue in a lyke vnitie, that is to witte in concord, bothe pure, & perfite.

¶ Thus endeth the Paraphrase vpon the latter Epistle of S. Paul the Apostle to the Corinthians.